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CGA Fights Queerbashing

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VS.
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Interview With French
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New Truffaut Film Is On Track



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Georgetown Gays Win D.C. Suit

WASHINGTON, DC — A superior court judge here has ruled that Georgetown University violated the city's Human Rights Act when it denied two lesbian and gay student groups the right to receive funds for campus activities.

According to the Washington *Post*, Judge Leonard Braman rejected the university's claim that it had not discriminated against the groups because of their member's sexual orientation, which is specifically prohibited under District of Columbia law, but had refused to fund the groups because their "goals, philosophy and intended activities" conflicted with fundamental teachings of the Roman Catholic Church. Georgetown is the oldest Roman Catholic university in the country.

Braman said the university's position was "untenable" and an "unmistakable violation" of the law, according to the *Post*.

The *Post* said that the ruling set the stage for a trial later in the year on the issue of which violation takes priority — the violation of the student groups' rights by Georgetown, which was determined by Braman to exist, or the violation of the university's freedom to practice the Catholic religion and uphold its precepts,

which the university alleges to exist.

The issue is seen by observers as one that will be decided on a much higher judicial level than the superior court, according to the *Post*.

Georgetown official denied recognition to the two organizations, Gay People of Georgetown University (GPGU) and the Gay Rights Coalition of Georgetown University Law Center (GRC-CULC), in effect denying them office and meeting space, use of a telephone, and funds for such expenses as duplicating costs and speakers' fees (see *GCN*, Vol. 8, No. 9).

Georgetown's dean of students wrote in a letter to the two groups that "official subsidy and support of a gay student organization would be interpreted by many as an endorsement of the positions taken by the gay movement on a full range of issues."

The groups filed suit in May, contending that such denial was a violation of the D.C. Human Rights Act, and challenging the university's contention that the official's action was protected under the First Amendment guarantee to permit freedom in the

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CGA To Offer Classes In Self-Defense For Gays

By Philip Shehadi

NEW YORK — The Chelsea Gay Association and other community groups held a press conference February 27 to kick off a new project in their growing campaign against anti-gay violence: self-defense classes for lesbians and gay men.

Starting March 10, the Safety and Fitness Exchange (SAFE) will offer, for the first time in New York, instruction in physical and psychological skills useful in resisting anti-gay attackers.

"Our programs are tailored to the specific needs of the community we're serving," said Tamar Hosansky. "We've researched patterns of assault on lesbians and gay men and are offering a specialized self-protection program."

SAFE was founded last year by three women martial artists to provide self-defense skills to schools, businesses, and community groups in New York.

Baseball bats and knives are the most commonly used weapons in anti-gay attacks, said Hosansky. But a few simple, practical martial arts techniques can prevent injury and frighten off the attacker.

Participants in the SAFE classes will learn how to blunt and deflect blows, how to strike at the assailant's vulnerable areas, and how to overcome fear in an attack situation.

"We've already had cases of lesbians and gay men who successfully averted assault," noted Hosansky, who said interest in the upcoming classes has been strong.

"It's been better to get hit anywhere but the head," she stressed, demonstrating the high block to the press conference audience. Draw in your breath and yell, she urged. Deflect and hit: aim for the eyes, nose, throat, ribs, shins, and the top of the foot.

Hosansky noted that although there are some weapons against which lesbians and gay men are defenseless — machine guns, for

example — in most cases, "the weapon used against you is only as powerful as the person wielding it."

She said statistics show that when the would-be victim resists immediately and forcefully, he or she succeeds in many cases in startling the attacker and escaping safely.

The Chelsea Gay Association is coordinating a three-pronged campaign against anti-gay violence in New York that involves numerous projects and organizations:

- *Police outreach:* through dialogue with the police on both precinct and citywide levels, gay and lesbian activists are attempting to sensitize police to the problem of anti-gay violence. For a brief period in December, the police stations used decoys — in full military regalia — to catch queerbashers in the West Village.

Dialogues have also been initiated with the Manhattan district attorney's office. Assistant district attorney Robert Seewald told *GCN* he was committed to stepping up the prosecution of queerbashers, although budgetary restrictions prevented his office from establishing a special unit to deal with the problem, as it does for rape cases.

Existing deficiencies in the DA office's handling of lesbian and gay cases was illustrated for the press conference by David Sassner, victim of a November assault that cost him a dislocated shoulder, a fractured nose, and gashes in the face and buttocks.

"There's a terrible communications gap," he complained. "When you're apprehended, you don't know what's happening with your case. One day I called up for information and was flatly told, 'You're not needed.'"

Sassner also said that the DA's report filed for this case was "incomplete and inaccurate." Official indifference and fear, he said, made the days and weeks following his assault as hellish as the inci-



Susan Fleischmann
Steve Endean



Susan Fleischmann
Lucia Valeska



John Tobin
Charles Brydon

NGTF, GRNL Disputing Over 'Division Of Labor'

By David Morris

A dispute that has developed between two of the country's major lesbian and gay rights organizations over specific legislative proposals seems in reality to concern broader questions of power and of territorial prerogatives.

A letter dated February 26 from Steve Endean, executive director of the Gay Rights National Lobby (GRNL), to Lucia Valeska, co-executive director of the National Gay Task Force (NGTF), begins,

"I am once again writing regarding developments which I fear not only exacerbate the tensions between NGTF and GRNL, but potentially harm the struggle for equal justice and civil rights for lesbians and gay men."

Endean goes on to criticize Valeska for urging Rep. Paul McCloskey (R-CA) to withhold action on a bill to prohibit discrimination against lesbians and gay men by the military, a bill Endean had asked McCloskey to consider sponsoring.

Valeska's advice, Endean writes, followed similar advice from her to the legislative assistant to Rep. Tony Beilenson (D-CA) concerning legislation to prohibit discrimination in immigration.

Endean claims Valeska's advice constitutes a breach of a well-established division of responsibilities between the two groups. Power, he implies, is the issue.

"There tends to be a view on some people's part that they [NGTF] are the grand masters and if you don't have their imprimatur then you can't go forward," Endean told *GCN*. "The real sadness in this whole thing is that it's not like lobbying gay rights in Con-

gress is all that of a joy ride that we should be bickering as to who's going to do it."

According to Endean, "The reality is that when GRNL was created, it was created with the help and support of NGTF. At that time there was a very clear and well-understood division of labor and that was that in the arena of congressional legislation GRNL would act on behalf of the community. It is that division of labor that we are trying to live up to."

Endean said NGTF's proper concern is with the executive branch, with public education and with the media.

Due to a personal emergency, Valeska could not be reached for comment, but Charles Brydon, also co-executive director of NGTF, said he knew of no agreement for a division of responsibilities.

"I am not aware of any such agreement," he said, "and I certainly was not party to it and would not adhere to it. It's impossible to do the job of following through efficiently on an issue [with such an agreement]. In effect we're given a two-legged stool instead of having a third leg to get

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High Court Justice Grants Stay In Custody Case

By Jil Clark

WASHINGTON, DC — U.S. Supreme Court Justice Potter Stewart has blocked enforcement of a Kentucky Court of Appeals decision to switch custody of a Louisville girl to her father on the ground that her mother's lesbian relationship, begun after her divorce, could harm the child.

Involvement of a U.S. Supreme Court Justice in a lesbian custody case is believed to be unprecedented. Regarding this, the mother's attorney, Robert F. Smith commented,

"I hope the granting of a stay means that they [U.S. Supreme Court Justices] realize that there is a significant Constitutional issue in this case. . . It is very important that homosexuals get recognized by the Supreme Court as a minority of individuals who are in fact discriminated against."

Smith added, "Stays are not routinely granted. One of the bases on which the Supreme Court accepts cases is if there is a likelihood that at least four judges will vote for certiorari [to hear the case]."

The appellate court, in its deci-

sion to remove the five year old from her mother, had cited a Kentucky statute which says that a custody decree can be changed only if "there is reason to believe the child's present environment may seriously endanger his physical, mental or moral health."

The court concluded that the lesbianism of the mother, whose ex-husband sued for custody ten months after their divorce when he discovered she was living with her woman lover, "potentially" endangered the child.

"The potential for such danger is the test," said the court, "and the court is not required to wait until the damage is done."

The court specifically noted the harm that may be done in the future to the girl if she is subjected to teasing about her mother's lesbianism.

According to Smith, the court heard no testimony that the child is being harmed by the stigma attached to lesbianism. "A psychologist [summoned to court by the father's attorney] talked about the social stigma, despite the fact that he never examined her and

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Cover photographs show Tamar Hosansky, co-founder of the Safety and Fitness Exchange (SAFE), demonstrating self-protection techniques with Lance Bradley, a member of the Chelsea Gay Association and SAFE. Photographs by Richard Fraser.

News Notes

quote of the week

"He's nothing but a liberal-commie-atheistic-pin-ko-faggot. He's got nerve to come here and say the things he did. The Lord Jesus will make him pay for this . . . I hope his dentures fall out."

— Salley McKenna, a member of the Moral Majority and a freshman at George Mason University in Fairfax, Va., about former Sen. George McGovern. McGovern was addressing George Mason students on the "Effects of the New Right on the Politics of the '80s." Quoted in the Boston *Globe*, Thursday, March 5, 1981.

help!

BOSTON — The second annual auction to benefit gay and lesbian youth here will be held April 23 at Buddies. Proceeds will go to the Boston Alliance of Gay and Lesbian Youth (BAGLY), a support and social service group for this area's young lesbian and gay persons.

BAGLY is asking for donations to the auction. "If you would like to help BAGLY maintain its programs and services, any donations would be appreciated," say group members. To help, call (617) 338-9472 after 5 p.m., or write Box 10GY, 22 Bromfield St., Boston, MA 02108.

• Boogooloo Productions invites you to a **benefit for the children of Atlanta**; Thursday, March 19; proceeds will go toward funding the investigation into the murders of 20 black children and the disappearance of another. The benefit will be held at the Oasis Club, 78-79 Broadway St. in Bay Village (across from Jacques); highlighted are live entertainment, food, and disco 'til 4 a.m. Featured performances will be by Stephanie Byrd and Hermanas; Vickye D. Robinson; Robin G. White; Ed Williams; and more.

Showtime is 8:30 p.m. Everyone is welcome; admission will be \$3, and Pisces with positive ID will be admitted free.

expect murder attempts

MERCER COUNTY, NJ — Two men here, charged with attempting to run down gay promgoer David Nixon with a jeep, have been fined \$250 each after plea-bargaining, according to a report in the Philadelphia *Gay News*.

The *Gay News* reports that Timothy Buckley and Jim Gnandt had originally been charged with attempted murder, but a grand jury reduced the charges to aggravated assault in December.

Buckley's lawyer told the court that lesbians and gay men could expect to be harassed by heterosexuals if they went to proms with dates of the same sex. B. Dennis O'Connor said, "I feel that when a young man puts on an evening gown and goes to a prom with a boyfriend of the same sex in a small town, he should expect that heterosexuals are going to take notice and resent that type of activity."

Buckley and Gnandt had chased Nixon down a rural Washington Township road and through nearby fields with their jeep in September, three months after Nixon attended the Allentown High School prom with a male date, the *Gay News* reports.

Yelling, "We're going to get you nigger...we're going to get you, faggot," they tried to run Nixon down with the vehicle. Nixon was injured when the jeep grazed him during the incident.

Nixon's father reported one other incident since September: An unknown person fired a gun at the family home in November. No one was injured; Nixon no longer lives with his family.

Nixon was upset with the decision, the *Gay News* said. "Now I'm scared to death. It won't be safe for me to walk on the streets with them getting a little smack on the wrists," the paper quoted him as saying.

asexualization and crocuses

OKLAHOMA CITY — A state representative here has introduced legislation permitting castration to be used as punishment for certain sexual crimes, including homosexual acts.

Introduced by Rep. Frank D. Shurden of Henryetta, the bill would allow men convicted of sexual offenses to choose "asexualization," defined as "removal of the male testicles," in exchange for a reduced sentence. The measure would also prohibit parole for sex offenders unless asexualization had been performed.

The specific crimes mentioned include first-degree rape, sex with minors and "the detestable and abominable crime against nature."

A similar bill introduced by Shurden in 1979 as a rider to another piece of legislation fell three votes short of passage in the Oklahoma House. The following year a Shurden castration bill failed in committee.

Most observers consider Shurden's present attempt to have little chance of success. "That bill comes like spring here in Oklahoma," commented gay activist Mark Houston. "Nobody takes it seriously. There's always the week of momentary outrage. I don't think it's ever really seriously considered by the legislature."

murder suspect arrested

BOSTON — Police have announced an arrest in connection with the 1979 murder of a gay man in Boston.

As a result of information gathered by the Somerville Police Department and the Boston Police Homicide Unit, Paul Cassiani of the Brighton section of the city was arrested on Monday, March 9 less than a block from Ringer Park, where the body of 34-year-old Dennis Pugliese was discovered on New Year's Day, 1979 (see *GCN*, Vol. 6, No. 24).

Cassiani is being held on \$100,000 bail.

Pugliese, who was in drag at the time, died of stab wounds in the neck. He had reportedly spent New Year's Eve at the Carnival Lounge and at Together.

Robin MacCormack, the Boston mayor's liaison to the lesbian and gay community, urges anyone with information on the Pugliese case or on any of the other murders of gay men in Boston to contact him at (617) 725-4410. MacCormack says confidentiality will be assured and informants may remain anonymous.

hinson's still here

JACKSON, MS — Rep. Jon C. Hinson said he was planning to resign after being arrested last month in Washington on a sodomy charge. Hinson was arrested in a Capitol Hill men's room (see *GCN*, Vol. 8, No. 30). At that time, his aides said his resignation was forthcoming.

But Hinson hasn't quit yet — and he's ignoring angry calls for his resignation by Republican and Democratic party officials here.

Rebecca Schneider, Hinson's press aide, told the New York *Times* during the first week of March that she expected his resignation in "two or three weeks."

"It is still his intention to resign, absolutely," Schneider told the *Times*, adding that the short-term goal of Hinson's therapy at Sibley Hospital, a private hospital in Washington where he has been in seclusion undergoing psychiatric treatment, was for him to decide when to resign.

There are 25 possible candidates for Hinson's seat, including Marshall Hanbury, a Hinson aide who has been running the conservative Republican's congressional district office since the arrest. The candidates are awaiting the special election that will be called by Gov. William Winter if Hinson resigns.

Rep. Trent Lott, another Mississippi Republican and House Minority Whip, has said repeatedly that if Hinson does not resign "within a reasonable amount of time," he will begin steps toward censuring Hinson.

Attorneys for Hinson and government prosecutors are working toward a plea bargain. Meanwhile, a status hearing before Judge David L. Norman of Superior Court has been set for March 27, the *Times* reports.

her and john wayne

FORT BRAGG, NC — Capt. Kathleen Wilder will be the first woman to receive a Green Beret, the U.S. Army has informed her.

United Press International reports that Wilder was notified that Gen. Donn A. Starry, commander of the Army's Training and Doctrine Command at Fort Monroe, Va., had approved her appeal against the director of the Special Forces School at Fort Bragg, who said she had not met standards for serving in the "elite" corps.

Wilder had claimed she was the victim of sexual discrimination while attending the Special Forces school. She currently is taking a military "intelligence" course at Fort Huachuca, Ariz.

Starry's decision was based on information gathered during a four-month investigation by a brigadier general at Fort Bragg assigned to probe charges made by Wilder against instructors and members of the Special Forces school, UPI said.

An Army spokesperson told UPI that Wilder will be entitled to wear a Green Beret, but that the Army's combat exclusion policy for women will keep her out of combat roles if she is assigned to a Special Forces unit.

"gai, joyeux et colore" (gay joyous and colorful)

PARIS — CUARH (the Emergency Committee Against Homosexual Repression) is organizing a national march in Paris, April 4, for gay rights. *Le Gai Pied* reports that the leaders of CUARH are hoping that 10,000 gay men and lesbians will turn out for this event which will take place at a key moment in the nation's political life, the presidential election. The organizers hope that this spectacular public display will force the candidates to take positions on issues of gay rights and to take more seriously the political weight of France's lesbians and gay men.

a real knee-slapper

HOUSTON — Apparently, the loss of his job as U.S. Agriculture Secretary in 1976 for having told racist jokes hasn't stopped Earl Butz from making derogatory jokes about people who are different.

Because We Care, the newsletter of Integrity/Houston, reports that Butz told a "gay joke" to the California Tomato Growers' Association about the "gay" man who walked into a hotel in San Francisco and told the registrar: "If you can guess my weight, I'll go to bed with you." The registrar replied, "1800 pounds." The gay man said, "That's close enough!"

It was not reported whether anyone laughed.

east coast women's festival

BOSTON — Between four and six thousand women are expected to gather on a large farm in Western Massachusetts this spring for a four-day celebration of women's culture. The East Coast Women's Festival will feature speakers and workshops on issues of concern to all women, poetry, dance, theatre, film, crafts and music by women artists both well-known and heretofore unknown.

In keeping with anti-racist work being done by white feminists in the women's movement, "one half to one third" of the musicians appearing will be women of color, according to the festival's producer, Wendy Axel, a white feminist from Boston. Third world women are involved in the planning of the event, Axel added.

Performers will include two New York City bands — Ibis, a third world funk-fusion band, and the Harp Band; Rhiannon, with Mimi Fox; June Millington with Vicki Randle; ragtime pianists J.T. Thomas and Nyreer; Alix Dobkin; Maxine Feldman; Cris Williamson; Meg Christian; Marie Rhines from New Hampshire; and Margie Adam. Sweet Honey in the Rock has also been invited. Pianist Dovidia Ishatova, a Jewish lesbian, and her mother, Hennia Flint Goodman, a survivor of a Nazi concentration camp, will express through music and poetry the effect of recent Jewish history on their lives.

The festival is open to women, girls and boys under ten years of age. Axel told *GCN* that women with sons older than ten will be able to camp with them near the childcare area, and "excellent" alternative activities will be arranged for them during the day.

The Collective, the women who ran the Saints bar here, will sell beer on the premises; proceeds will go toward the new women's bar they plan to open in Boston. Chemical-free spaces will be established around the stage and in camping areas.

Axel said that concentrated outreach is being done among women of color in an effort to have the festival be truly for all women. However, tickets will not be sold on a sliding scale. Some work-exchange will be available "on the basis of need as well as on a first come first serve basis," said Axel.

The festival site will be wheelchair accessible, all main stage events will be signed for the hearing impaired, and programs will be available in braille. Axel also hopes that the hot water and indoor toilets and showers on the site will make it easier for physically challenged women to attend the festival.

The cost of attending the festival, which will take place from June 11 to 14, is \$45 in advance, \$55 at the gate. For information or input into festival planning, or to arrange for childcare, contact East Coast Women's Festival, 2464 Massachusetts Avenue, Cambridge, MA 02140.

upcoming conferences

Affirmation, a group of **United Methodists for Gay and Lesbian Concerns**, will meet in Nashville, TN, March 13-15. Registration is \$15; housing is being provided by Affirmation members in Nashville. For more information, contact Leanne Tigert, 2310 Belmont, Nashville, TN 37212 or call the Unitarian Church in Nashville, (615) 383-5760...Rhode Island College Gay Alliance and Sex Information and Referral Service are sponsoring a **Gay Sexual Enrichment/Education Weekend** March 28-29 at the RIC campus in **Providence, RI**. Enrollment is limited to 50. Registration fees are \$10 for RIC students and \$12.50 for non-students; all participants must be 18 years of age or older. For more information or to register, contact RIC Gay Alliance Rhode Island College, 600 Mt. Pleasant Ave., Providence, RI 02908...Mountain Meadow Country Experience is holding a "**country program for young women**" on a mountainside adjacent to Blue Knob State Park in **south central Pennsylvania**. Five-day-a-week sessions will be held from June 28 to July 31 for girls aged 8 to 13; a "leaders in training program" called Emerging Women is available for young women 14-16. The average cost per participant is \$125; however, Mountain Moving Women, the feminist collective which sponsors the camp, is offering a sliding scale. For more information, contact Mountain Meadow Country Experience, 3736 Kanawha St. NW, Washington, DC 20015.

Husbands Can Be Tried For Rape, SJC Says Here

By Jil Clark

BOSTON — A husband can be convicted under Massachusetts laws for rape of his wife, the Massachusetts Supreme Judicial Court (SJC) has ruled, becoming one of the first courts in the country to uphold the right of a woman to be protected from sexual abuse by her husband.

In the words of Supreme Judicial Court Chief Justice Edward Hennessey, who wrote the 21-page decision, "Massachusetts thus joins the growing number of states which have modified by legislation or by decision of the state's highest court, the spousal exclusion to provide that a person who forces his or her spouse to engage in non-consensual sexual intercourse is no longer free from criminal responsibility."

The court unanimously upheld the conviction and three-to-five year prison sentence given James Chretien on a charge of raping Carmelina Chretien in her Haverhill apartment on Feb. 8, 1979. At that time, Carmelina Chretien had obtained a divorce, but it had not been finalized.

According to the Boston *Herald American*, the mother of two pre-teenagers was attacked by her estranged husband at about 3:15 a.m. after he broke locks to gain entry to her house. Police had earlier that night removed him from the premises as he was struggling with Chretien. When he returned, he threatened to kill her if she called for help.

The court said that the 1974 and

1978 state legislatures rewrote the state's rape laws, eliminating the old "spousal exclusion" clause that made husbands immune to charges of rape brought by their wives.

These laws, Hennessey wrote, which date back to 1649, seem to have derived from "the ancient concept of a wife as a chattel" and reflected the belief that the wife's consent to intercourse with her husband was part and parcel of their marriage contract. Therefore, the judge said, under the old laws, there could be no charge of unlawful sex between husband and wife.

However, he said, the word "unlawful" was eliminated in the 1974 modernization of the language of the rape laws. In that revised law, rape is defined as sexual intercourse with force and against the will of the other person.

Hennessey wrote that the 1978 law further clarified the definition of rape, describing it as "sexual intercourse or unnatural sexual intercourse by a person with another person who is compelled to submit by force and against his will or by threat of bodily injury."

In light of these statutes, the court concluded that "the fact that the victim was the spouse of the defendant was no bar to a conviction of rape."

Hennessey also noted that the state's 1978 "Domestic Violence Act" mentioned involuntary sexual relations as one of the abuses from which a spouse had a right to protection.

Immigration Board Hears Arguments In Hill Case

By Chris Guilfooy

SAN FRANCISCO — Oral arguments were heard recently before the Bureau of Immigration Appeals in the case of Carl Hill, an openly gay British citizen whose temporary stay in this country is being disputed by the Immigration and Naturalization Service (INS). The INS contends that Hill should not be allowed to stay in the U.S. and bases this contention on the McCarran-Walter Act (also known as the Immigration and Nationality Act) of 1952.

The case was argued before the board on March 2. The forthcoming decision is expected to have far reaching implications in that it may determine whether lesbian and gay aliens can be legally excluded from visiting or living in this country.

According to Don Knutson, executive director of Gay Rights Advocates, which is involved in the case, "This case has gone past Carl Hill as an individual. [Our] purpose is to determine what authority, if any, is left to the INS to exclude [lesbians and gay men]."

The McCarran-Walter Act, upon which immigration officials have based their decision in this case, provides that residents of foreign countries who are diagnosed as mentally or physically ill shall be excluded from admission to the U.S.

The determination of mental or physical illness rests with the Public Health Service (PHS). If the PHS certifies an individual as physically or mentally ill, then that person may be excluded from the country.

Traditionally, gay persons have been excluded by the PHS certifying them as mentally ill (or "psychopathic personality" as the law states). This categorization of

lesbians and gay men was challenged in the U.S. Supreme Court in 1966 in *Boutelier v. INS*, but the court ruled that homosexuality was meant to be included under mental illness. In addition, Congress amended McCarran-Walter to include "sexual deviation" so as to make clear that lesbians and gay men should not be admitted.

The sequence of events in the Hill case began in June 1979 when Hill a photographer for the London *Gay News*, was spotted as he went through customs wearing a Gay Pride button. In responding to questions from INS officials, Hill told them that he was a "practicing homosexual." He was told by immigration officials that he could not legally enter the U.S. because of his sexual orientation.

Hill sought legal assistance from Gay Rights Advocates (GRA) and with this legal aid was able to complete his scheduled stay in the U.S. No decision was ever reached concerning his legal status, since his departure several weeks later made the determination moot.

Hill's case was reopened in November of 1980, when he reentered the U.S. and acknowledged to immigration officials that he is gay.

In the meantime, however, several important changes had occurred in the INS' handling of lesbian/gay aliens.

In November of 1980, when Carl Hill re-entered the U.S. and acknowledged his gayness to immigration officials, he was granted an exclusion hearing before Judge Bernard Hornbeck. Hill's lawyers, Jeff Appleman and William Dillingham, argued that Hill could not be excluded without certification from PHS. Since PHS' policy is that "homosexuality" is not a certifiable disease, Judge Horn-



Participants in the Dorchester International Women's Day celebration.

Nadine Rosenthal

The Kopacz Murder Trial: Were Confessions Coerced?

By Mitzel

The murder trial of Edward Kopacz began Thursday, March 5.

Kopacz was indicted in July 1980 for the first-degree murder of Boston hustler Dale Barbre. Barbre's remains were discovered in Lowell (MA) in February 1978 after he had been slain by a shotgun blast to the face.

Kopacz, 20, has pleaded not guilty to the charge.

The first week of the trial has been consumed by hearings on a motion by defense counsel, attorney Steven Ernstoff. Ernstoff

seeks to suppress confessions Kopacz has made at various times linking him and others to Barbre's murder. Ernstoff maintains that Kopacz did not freely give confessions to Lowell police and that Lowell cop Jim Donohue made

News Analysis

numerous promises to Kopacz from December 1978 through March 1980 in order to get Kopacz to link Mark Davis and Roger Spear to criminal activity in Barbre's homicide.

The hearing is before Judge Robert Barton in the eighth-floor courtroom of the Middlesex County Superior Court in Cambridge.

Kopacz, who has a history of arrests for breaking and entering (B&Es) and court defaults, was the last witness to appear in this pre-trial hearing. The court took testimony from state cop Lt. Castles, Middlesex assistant district attorney Ed Garguilo (who handled a grand jury probe of Barbre's death until removed), Lowell cop John Sullivan and Hearst's Boston *Herald American* reporter Paul Corsetti.

Corsetti told the court he went to Florida with Jimmy Mitchell, who operates the Regency Baths, where Barbre was last seen alive, in order to get police-arranged confessions from Kopacz. Corsetti at first refused to answer questions relating to his acting as an agent of the state. A Dec. 15, 1979 *Herald* article, co-authored by Corsetti, detailed Kopacz's alleged confessions, by phone, to Corsetti linking Kopacz and others in Barbre's first degree murder.

Three days after his first trial appearance on Wednesday, March 11, Corsetti decided to testify about his telephone conversations with a person he assumed to be Kopacz. But when asked by prosecuting assistant district attorney Tom Brennan about the content of a 40-minute conversation he had with Kopacz, Corsetti refused to answer. Judge Barton then found Corsetti in contempt of court and sentenced him to three months in the House of Corrections in Billerica. Barton gave Corsetti's attorney Tom Troy 48 hours to appeal. Within four hours of his contempt finding, Corsetti and his lawyer were on a Boston radio show, stating that Corsetti's Vietnam military record and his marital status should be reasons to keep him out of jail.

Lowell cop Jim Donohue, who said in court that he got Jimmy Mitchell to pay his fare to California to get a confession from Kopacz, and who later went to

Florida to again get another confession from Kopacz, told the court he was too ill to travel from Lowell to Cambridge to testify. [Confessions, to be admissible in court, must be voluntary, and the defendant must not be offered any sort of payment.] Judge Barton moved the hearings to Lowell Superior Court to take two days of testimony from Donohue. Donohue claims he is suffering from a heart condition.

Baths-operator Jimmy Mitchell has allegedly admitted he has given monies to cops to persist in this Barbre investigation even when authorities wanted it dropped for lack of any substance.

On the witness stand, Ed Kopacz told the court about his various arrests for B&Es in Lowell, California and Florida. He detailed how Lowell cop Jim Donohue had promised to take care of all charges against him if Kopacz would then give statements linking Mark Davis and Roger Spear to killing Barbre. Kopacz said he gave such statements knowing full well such information was entirely false.

Both Davis and Spear were indicted in 1977 in the Suffolk County D.A.'s concocted "Revere Sex Ring," about which much has been written. The charges against Spear were later dropped. Davis is currently scheduled for trial on his sex charges (which the indictments allege took place in 1972) on March 30.

Both Davis and Spear think that they are being targeted in Barbre's death as a result of their being police targets in the sensational — if ultimately non-existent — "Revere Sex Ring." At the time of Kopacz's 1978 Lowell arrest, Mark Davis was his probation counselor in the Community Advancement Program.

If Judge Barton should deny Ernstoff's motion to suppress, it is expected that the trial of Ed Kopacz will proceed quickly. Courthouse veterans expect jury selection to last at least one week. Actual trial testimony could last three or four weeks.

Defense Attorney Ernstoff, 30, finds himself in his first major criminal trial in one of the Commonwealth's most celebrated and publicized homicide cases. Judge Barton offered Kopacz the opportunity to have appointed to him another, and more seasoned, counsel. Kopacz — who has been represented in the past by Tom Shapiro, Joe Balliro and others — told the court he was completely confident in the sole representation by Ernstoff.

Continued on Page 6

Community Voices

the real struggle

Dear Editors:

Since we attended the NEWSA conference on "Women and Racism," we have read three newspaper reviews, including *GCN's*, praising the conference. Though we feel the concept of the conference was worthy of praise, we feel, nonetheless, that it was not entirely productive or successful. Like a butter knife attempting to cut through granite, the conference only scratched the surface of racism, leaving firmly rooted racist antagonisms and attitudes unexplored.

While *GCN* focused on the discussion of racism at the conference, it failed to point out the predominance of white thinking which permeated the conference from the outreach through the workshops to the evening's entertainment.

It was encouraging, even exciting, that 1000 women attended the conference, but the fact that the sponsors only expected 300 to 400 women suggests that the community's concern for racism was underestimated. Moreover, we cannot ignore the implications of a conference on racism being comprised by a majority of white, middle class, college educated women. Indeed, there were more men (22) at the conference than Asian women (12). The dominance by white women showed a failure in NEWSA's personal outreach to not only the Japanese, Chinese and Burmese communities, but to Boston's Portuguese, Hispanic, Haitian, Cambodian, Vietnamese, Laotian and Native American communities.

Even if there had been a larger turnout of Asian, third world and immigrant women, there would have been little to offer them in the way of workshops. Out of 35 workshops only two focused on Hispanic women, one on Native American women, and one which lumped all Asian women under the Chinese-American experience. Three workshops focused on third world women but there was nothing dealing with the special problems of immigrant women, be they Haitian, Cuban or Cambodian. We understand that many of the workshops were designed to discuss racism as it crosses all races and cultures. However, our discussions with other women, and our own experiences with the conference's workshops revealed that the main line of discussion focused on racist attitudes between blacks and whites.

There were far too few workshops which carried on the gut-level probe of racism that was begun in the morning consciousness-raising sessions. Although the workshop which allowed black and Jewish women to examine racism amongst themselves was painful, it was, nevertheless, productive. There should have been more workshops which explored cultural backgrounds and stereotypes, both in terms of an awareness and an avoidance of them. And, there should have been more opportunities to examine the interactions between different races and cultures, such as blacks and Hispanics, Japanese and

Chinlese, and Haitian and Portuguese.

Most of the workshops failed to bring racism "home" for most of us, because they treated racism as something distant from us, something that was part of a system we neither created nor controlled. Yet, the first step in combatting racism is to acknowledge responsibility for it. True, as women we did not create the system which keeps racism entrenched, but as long as we are willing to pass on the blame and responsibility we are acquiescing in perpetuating the system.

In general, the workshops concentrated more on sexism and oppression of the poor than on racism. While we understand that racism cannot be discussed exclusive of economics and sexism, the interworkings of sexism, economics, and racism were not always clearly defined. Furthermore, despite all the talk and lamentations about the existence of racism in our economic, educational, and political structures there were hardly any proposals for initiating change. Questions such as how to institute non-racist and non-sexist educational programs or how to begin fighting for equitable welfare and health care programs were not asked, and hence, were left dangling.

Even the evening's entertainment began with an all too familiar chill when the white women clustered on the floor in the front, and the women of color aligned themselves in the back. Furthermore, what was being offered to a conference on racism which saw the entertainment MCed by a white woman, the featured speech given by a white woman, Adrienne Rich, and the solo performance given by a white woman, Marsha Diehl? Nothing should be taken away from Adrienne Rich's commitment to fighting racism, sexism and homophobia, or from Marsha Diehl's talents as a folk singer, but we all would have been more enlightened and enriched if other women of color had been invited to participate, such as poet June Jordan, writer Maxine Hong Kingston, and singer Julie Woods. Only the good energy and exhilarating music offered by the percussion ensemble, La Triba, left us with a sense of harmony and unity.

We cannot afford to be sucked into a struggle framed by the straight, white, male dominated power structure which pits blacks against Hispanics, Hispanics against Asians, and whites against everyone. The real struggle pits all women, and those sympathetic to our cause, against this maligned economic and political system. If we are to begin having successes against society's racism, then all of us, Hispanic, black, Asian, white third world and immigrant, must pick up the heavy axes and begin smashing this granite which is racism.

In peace,
Stacey Gurian
Robin Carton
Allston, MA

a virtue

Dear *GCN*,

The same day I saw your story about the University of San Francisco's ban on the National Women's Studies Association because of its lesbian caucus, in which the PR man of USF says that Holy Mother Church does not view homosexuality as a "consciously chosen depravity," I read in the *SF Chronicle* that a local gay priest has done a dissertation on fifty other gay priests. Any depravity so popular with clerics ought to be reclassified a virtue.

A footnote to your story: in April, the San Francisco Gay Men's Chorus will give a concert in the campus church at USF. Apparently faggots are less depraved than dykes.

Peg Cruikshank
San Francisco, CA

absolutely everywhere

Dear Editor:

Well I found out this morning that we really have come a long way. A woman at work approached me and said "I have something to show you." She went on to explain that she went out for Chinese food last night and she received the fortune attached below in her fortune cookie.

YOU'LL BE A GUEST AT A GAY PARTY
THAT'LL HAVE IMPORTANT
CONSEQUENCES FOR YOU.
TODAY FORTUNE COOKIES TOMORROW THE
WORLD
Michael Ploski
Quincy, MA

hairless and happy

Dear *GCN*,

Loved Gary Ralph's article "My Close Shave" (Feb. 28), since I also am an addict. I started by shaving below the collarbone so it wouldn't show above my T-shirt, advanced to shaving to the pubes so it wouldn't show above tank tops and swim trunks, eventually went to the legs, and finally to the pubes.

Unlike Gary, I have a *lot* of hair, chest, back, legs. Like Gary, I now have nothing except the hair on my head (and eyebrows) and love it. I have tried just about everything from depilatories (irritating), electrolysis (too expensive), plucking (painful, and not too practical in hard or impossible to reach places — not to mention ingrown hairs), electric razor, and Trac II. I've finally settled on Trac II for face, underarms, chest down to and including pubes, and electric razor for back and legs.

The reasons I like being hairless are:

1. Aesthetics — I prefer a hairless body, both on myself and others. Granted, I have found some guys who are pretty sexy who have some body hair, but in general I prefer none.
2. Body odor — It's less of a problem because hair retains perspiration. For someone like me who sweats at the thought of heat, that's a real plus.
3. Bathing — It's a lot quicker to dry off when it's just skin to dry, not hair too.
4. Sunning — Try rubbing suntan oil on a body covered with hair. It's a lot easier on bare skin.

As far as masculinity is concerned — who determined that hair is masculine? It is no secret that body builders shave their bodies before a physique contest, or swimmers before a swim meet. I'd really like to know how many of those body builders or swimmers continue their shaving down to include their genital area. More than a few, I would imagine.

Like Gary, I also have to do all my shaving myself, since I am pretty isolated up here in the boonies. It would be pretty nice to be able to have someone else do my back (or whatever) and I would be most happy to reciprocate.

Women of ERA, unite and demand equal shaving of legs, arms, and armpits. Why should you shave alone?

Looking forward to hearing the pros and cons.
Hairlessly,
Bob Knibbs
PO Box K
Gilmanton, NH 03237

a gift anyone can give

Dear Editor,

I read your story, "Gays in Prison: Death by Neglect," in Vol. 8, No. 16 and would like to comment. When people think of prisoners, gay or straight, they say if they are there, they deserve it and they think they should throw the key away and leave them there to rot. Well, I hate that idea, and when someone tells me that my blood rushes to my head. You see, I write to many prisoners, gay and straight. To me what they have done is a mistake they have done and I am no judge. To me there is only one Judge, and he's up there.

When I write to these guys it makes me feel good, because they are human just like me and you. They need loving, understanding, and touch from the outside world.

I've never been in prison but have been to visit and I know what they have to go through. They are abused, used and thrown all about and they can't depend on the officers because they are all afraid of trouble. They know of all the problems and things that are going on and they close their eyes to everything and this doesn't help any situations. For someone to let a person get so down and frustrated that he takes his own life, to me this is the person that should be committed.

I myself, cannot do anything, but I know by writing to these guys, giving my time, love, understanding and an ear just to listen to what they have to say is fulfilling. Getting someone to trust you is a beautiful feeling, and even if it takes a little of his loneliness away, it is a gift anyone can give. I know deep in their hearts they will be happy.

Well, I hope I have opened a few hearts so that they can take a little time and take a pen and write to a few of those beautiful guys. This beautiful paper puts a list of prisoners that would like letters and hear from others. Keep up the good job, *GCN*. I'm with you all the way.

Love,
Ray Tessier
Central Falls, RI

sex on the capitol steps

Dear *Gay Community News*,

I admire the fortitude San Francisco City Supervisor Carol Ruth Silver displayed in responding with dignity and humanity to the personal crisis in the life of Representative Jon Hinson, a sadly confused man caught in the cruel impersonal public web of his own internal contradictions.

But wait a minute here! Why no condolence to Representative John Jenrette! Wasn't he caught doing the same type of thing and isn't he due to pay the same piper?

Both representatives are presumed to have recently engaged in sex in public on the U.S. Capitol grounds.

Jenrette's adventures are a titillating aside buried back a number of pages in the papers, whetting the reader's appetite with coy clues about the dimensions of his fellow participant.

Hinson snatched the front page with banner-sized headlines, sensationally proclaiming the big sex scandal.

Jenrette calls a news conference to hurriedly reveal all the details before his sex partner beats him to the presses with an exclusive replete with center-fold photos.

Hinson disappears into a hospital with a nervous breakdown while most of his friends in the House and in his own party call for his resignation.

Jenrette blithely describes slipping away from a House session one night for a little quickie with his partner telling how he made love right on the Capitol steps because, he says, it was something he always wanted to do and police say they probably couldn't do any more than tell him to stop, even if they had noticed him.

Hinson is seized and accused of feloniously "attempting" a sex act in what seemed to be an enclosed space with no one around to possibly offend except perhaps the cops on the other side of an undetected peep hole.

Why the difference between these representatives who were sexually public while serving in the same U.S. Congress? Because: Hinson did it with guys, Jenrette didn't. Hinson was queer, period.

For Supervisor Silver to declare her condolences and compassion as a public official for this closeted hypocrite, who is probably the legislative enemy of women and gays anyway, just as he gets his cover popped while facing a possible backlash for doing so, requires a person ennobled with a sharp sense of principle, free of petty bias.

Signed,
Ken Wynn
San Francisco, CA

alcohol-free

Dear Friends,

I'd like to thank publicly (as would many, I am sure) the Cambridge Women's Center for their decision not to sell alcohol at the International Women's Day dance March 7.

I am sure that it was a difficult decision to make, since selling alcohol is very profitable.

To see several hundred women enjoying themselves and each other without alcohol or drugs is to me a statement of strength. Not only does it fortify my sister alcoholics and me in our personal struggles with addiction, it proves that all of us as a community can move beyond the models of socialization we have inherited.

I did hear several comments that night from women who were not happy that they were asked not to drink or use drugs there. I know how they felt. Two years ago I would have asked out of that dance in a huff if I couldn't drink.

But since then, I've found that the reason it was important for me to have alcohol around is because I am addicted to it. It was hard work, but I stopped drinking over a year ago. I hope any woman who was uncomfortable with the Women's Center decision will take some time to think about why drinking or using drugs is so important to her.

There are many times and places, to be sure, where alcohol can be used wisely and happily. I would not deny anyone those times, as long as we are all conscious of the power of alcohol and take care not to inebriate ourselves into powerlessness. Drug and alcohol free events such as this dance and the many sponsored by Amethyst Women are significant acknowledgements of our determination not to be held down. If we are not able to live without alcohol, then we have made our struggles for freedom impossible.

Sincerely,
Elizabeth Madsen
Boston, MA

Gay Community News

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Speaking Out

More on the Counter Revolution

By Ray Olson

What a pleasure to read so comprehensive and passionate a complaint against the gay “counterrevolution” as Scott Tucker’s in the Feb. 21 issue! Coming from roughly the same perspective, I was glad to see in print some of the indignation I’ve felt at the sly mendacity of David Goodstein and the timorous opportunism of the NGTF.

Regrettably, I also was dismayed at Tucker’s own bad habits of logic-chopping and bland apologetics for gay male sexual behavior. For one who pleads for radical analysis, he seems disinclined to do it himself.

To begin with, the third paragraph, arguing that the word “homophobia” should be replaced by “heterosexism” because it more accurately “describe(s) the real problem” is not at all well reasoned. It is not apparent that “homophobia” is only a time-worn term useful “when we were trying to beat the shrinks at their own game.” On the contrary, it becomes ever more useful as study of the prejudices against homosexuality finds them part of cultures throughout recorded history and in varying degrees of economic development. It seems that homophobia, i.e., the irrational fear of homosexuality, far antedates the rise of industrial capitalism, not to mention that of psychiatry. Some may now — and most did when the term was coined — believe that homophobia is a disease perhaps curable by psychiatric therapies, but if the concept to which the word applies predates psychiatry, “homophobia” describes no sickness but something else, akin to anti-Semitism, anti-black feeling, and other bigotries. These things aren’t diseases but social/secular evils which we try to eradicate not through various nostrums but by altering society so as to remove the social conditions that produce, or seem to produce, these evils. From this more historically sensitive point of view, homophobia precedes heterosexism if heterosexism is defined — and Tucker doesn’t define it — as the system of practices and policies institutionalizing privileges for heterosexuality. Discarding or retiring “homophobia” while proceeding with the more limited concept denoted by “heterosexism” would be throwing the baby out while saving the bathwater.

(I also dislike Tucker’s implication that heterosexism — or sexism or racism — is a capitalist plot: after all, it seems to suit the functioning of Marxist-Leninist hierarchical systems such as those of Cuba, China, and the Soviet Union, too. Clearly, something other than economic or political organization is accountable for heterosexism. Homophobia, perhaps?)

A little later, Tucker doesn’t rebut Goodstein’s *Advocate* editorial claptrap handily enough. Isn’t it apparent that the man is at best foolish when he alleges that a group of people who are barely “alive” are causing ‘an enormous amount of friction’? You can’t cause friction if you’re not moving and you can’t move if you’re not alive. Whenever I find so unfortunate a catechism at so crucial a juncture, I know I’m dealing with an ass. Tucker needn’t, then, say the man is “attacking lesbian feminists” and “red-baiting” without offering any evidence that Goodstein has in deed or word done those things. It’s enough to point out, as Tucker does well, that Goodstein is insensitive to women’s institutionalized disadvantages. (Still, if Tucker has evidence that Goodstein is really red-baiting, i.e., saying gay militants equal communists equal subversive foreign devils, I’d like him to bring it forward.)

Tucker’s at his best attacking the effrontery of the NGTF in withholding endorsement of the March on Washington until the last minute and then using its participation for publicity. The lack of principle shown by these actions is only compounded by the duplicity of one page of *It’s Time* fawningly congratulating Reagan while the next warns of Reagan reaction. The NGTF may reply that it’s just playing good pragmatic politics, but such pragmatism breaches the capacity for outrage.

Unfortunately, Tucker’s indignation over the NOW’s resolution condemning pornography, S&M, public sex, and pederasty as issues immaterial to sexual preference leads him into some highly questionable assertions. While the resolution fully deserves tough criticism if it says that porn, S&M, public sex, and pederasty are always and merely means of “exploitation, violence, or invasion of privacy,” it isn’t at all clear that three of the fearsome foursome are as innocent as Tucker claims.

Take pornography: does it mean “very different things to gay men in general than it does to either women or straight men in general”? The tough guy images are the same in straight and gay porn. The situations of sexual force and/or dominance, both physical and social, are very similar. The emphasis on enormous penises pervades both. With the burgeoning of ever more violent sexual imagery in the last 10 years or so, gay along with

straight porn is assaultive at worst, intimidating at best. Of course, not all pornography is this kind of stuff. Gay porn still seems mostly less violent than straight porn, but it’s catching up. Maybe “it *has* served to affirm the sexuality of many gay men.” But what manner of sexuality is it affirming? Usually, the kind of sex that revels in conquest, in bending a sexual object to its will. And if the porn consumer delights in identifying with the sexual object, such porn affirms a guilty sexuality that craves punishment or at least irresponsibility (“He *took* me; what could *I* do?”) for sexual behavior.

S&M, I think, is the behavioral equivalent of such porn. It, too, encourages the sexuality of the brutal conqueror on the one hand and of the guilty, punishment-craving object on the other. Of course, real persons very seldom suffer physical injury in S&M sex, and of course, S&M sex is nearly always completely consensual. But is it “benign,” as Tucker avers? The question isn’t whether we’re willing to condemn the institutionalized non-consensual violence of nuclear families along with or instead of S&M, as Tucker tries to reduce it to. It’s “Do we want to foster S&M kinds of sexuality?” Further, if we do, how do the sexual conqueror and the willing sexual victim fit into any progressive vision of society?

Tucker’s argument on public sex begins so speciously that it is an affront to the rest of his piece. Sex genuinely in public, as on Fifth Avenue at noon, may be fun to imagine and defend, but it’s not the issue. Fucking in the bushes, which is all the rest of the public sex issue he treats, is more to the point since, unlike sex in the baths, bookstores, and even tearooms (which constitute a really semi-public space), parks are out in everybody’s space. Sexual action in parks may be intruded upon by persons who don’t want to be sexually aroused at the time. Most who do have sex in public acknowledge this possibility by seeking some seclusion. The fuckers who do this and the intruders who are outraged when they happen upon sexual activity in the parks both appreciate the near-ungovernability of human sexual urges when given powerful stimulus. I see no solution to the inevitable conflicts that occur except through continued, perhaps greater, discretion by fuckers and less volatility by the intruders. Certainly, vice cops patrolling the parks and punitive measures against fuckers who offend passersby enough to make them call the cops are both unconscionable.

As for pederasty, I’ll second Tucker’s stand on children’s rights. At the same time I’m as skeptical as he that the issue involved in the NOW’s stand against pederasty is the one of coercion and unequal power that children’s rights would address. It may be instead one of erotophobia over and above any homophobia. Given feminist women’s new and ever expanding consciousness of the brutality of sexuality in male supremacist society and throughout male supremacist history, this attitude is understandable. But it does make it very difficult for feminist women to *not* condemn pederasty, which superficially looks so much like the exploitation of women by men under patriarchy. That Lucia Valeska and Marianne Holder both rose above trepidation about pederasty to argue for alliances with gay men is significant progress.

I suspect erotophobia may have more to do with the NOW’s resolution against pederasty, porn, S&M, and public sex than any reasoned political position, reformist or otherwise. Rather than blame feminists in general for the resolution, stridently pointing out their lack of revolutionary correctness, progressive gay men should continue through such actions as the protests at Bridgewater and agitation for the case of Richard Peluso to dramatize the gross injustices that require concerted effort to set right. It’s much harder to repudiate Peluso than the abstraction denoted by “pederasty.”

Assuredly both reform and revolution should be advanced, as Tucker concludes. Talk of “rights” and “demands,” however, is not revolutionary. For to speak of rights is to grant that the constituted authority has the legitimate power, rather than just the brute force, to accommodate those demands, to recognize those rights. No revolutionary can afford to make such an admission. Authority proceeds only with the consent and participation of those affected by it, not through the fiat of a president, “representative” congresses, or party bureaucracies no matter how much in the vanguard that party claims to be.

“Speaking Out” is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108

Community Voices

fear and loathing

Community Voices:

I would *never* drop *GCN* just because its contents disagreed with me, but, if sufficiently provoked, I *would* be moved to comment. Various of your writers have annoyed me at one time or another, but Loretta Reckless’ “Speaking Out” for March 7 was by far the most sadly offensive thing I’ve ever read between *GCN*’s beloved covers.

Ronald Reagan is indeed one of the most depressing things that has happened during my lifetime. On the other hand, the ultra-left regimes in Cuba and Cambodia are pretty spooky too. Ms. Reckless’ solution in anarchy — “Fuck Authority,” as she puts it. Her alternative is as coolly

logical as the KK’s solution to racial strife, and about as productive.

If one of Reagan’s press men gets a gander at Ms. Reckless’ letter, it could set us all back ten years. But *only* if he takes it seriously. I only hope Loretta can realize that fear and loathing *a la* Hunter Thompson is effective only as a literary device and not as a policy for political progress to ward universal freedom.

Yours in good will,
Ulysses Dietz
Maplewood, NH
P.S. Where does she come off dumping on New Jersey? My *lover* lives in New Jersey.

Is GCN Very Special to You? You Can Be Special to GCN:

If you’re one of those people who can’t wait for your copy to arrive; or always find yourself talking about *GCN* articles to friends; or wish you lived in Boston so you could help put the paper out — here’s your chance to volunteer for *GCN*!

We’re looking for people all over the country who can help us promote the paper. To keep *GCN* alive financially, and to reach as many people as possible with the ideas in *GCN*, we’d like to get as many subscribers as possible. With Gay Pride Month coming up soon, we’d especially like to start planning now to get thousands of free copies given away at Gay Pride events and marches all over the nation. If you’d like to help with this, please write and let us know.

We are also planning some advertising that includes the use of endorsements. If you have something nice to say about why you read *GCN*, or why it is helpful to your organization, please send it in. (We don’t have to use your name.) Yes, we’re fishing for compliments!

To volunteer or send your endorsement, write to Promotions Department, *GCN*, 22 Bromfield St., Boston, MA 02108.

P.S. And don’t forget, everyone out there can help us by turning a friend on to *GCN*. Give a friend a copy, a gift sub, or even just a subscription blank — and help us make it through these slow, post-Holiday-and-everybody’s-broke months. Thank you all.

lesbian and gay pride

Dear *GCN*,

What does Pride mean to you? A Saturday in June when we can march down Boylston Street with our arms around the people we love, bells pealing from Arlington Street’s steeple, balloons flying, and streamers waving in the breeze? A chance to show Boston how many of us there are and how important we can be to this city? A chance to affirm who and what we are with thousands of others who live with and love our own kind, forgetting for a while that life as a lesbian or gay male these days can be isolating, frightening, even dangerous?

To those of us who are planning Boston’s 1981 Lesbian & Gay Pride Celebration, it means all these things — and more. It means worrying about events and speakers and singers and whether we can afford to buy more T-shirts. It means spending most of the night before the parade and rally convinced that no one will show up — and then bursting with happiness at the sight of 10,000 people marching up Cambridge Street. It means a lot of hard work, and a lot of money spent.

This year the annual parade and rally will take place on Saturday, June 20. That seems a long way off, but it will be here before we know it. We have to begin NOW to plan, schedule, and coordinate the events that will make up our Pride festivities in June. We want this year’s to be the best ever — we’re entering our second decade of celebration here in Boston. But we can’t do it alone.

Organizing an event for thousands of people is

a *huge* task. We need YOU — and your assistance. We need ideas and sponsors for special events, suggestions for speakers and entertainment, and input from area organizations. We need people who are willing to put plans into action. We need money to make our ideas become reality.

Please help — in whatever way you can. Working with the planning committee is a great way to get to know (and learn to work with) all sorts of people you might never meet or speak to in the course of an ordinary day. It can be fun!!! Share your time, energy, and ideas — come to a meeting. The committee meets every Monday night at 7:30 p.m. at the BAGLY office, 128A Tremont Street, second floor (opposite Park Street Station). And support our only celebration of ourselves and our spirits with all that you can.

It takes more than pride, ideas, and hard work to put Lesbian & Gay Pride Week together. It takes money — a lot of money — and we need to raise cash *now*. Send a donation today so we can demonstrate in June. Make checks payable to “Pride ‘81” and send them C/O Kelly, 285 Harvard Street –102, Cambridge, MA 02139.

Let’s show Boston what Pride is really all about this year!!!

Beth Kelly
for Lesbian & Gay Pride Committee
Boston, MA

typed and double-spaced

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Between The Lines



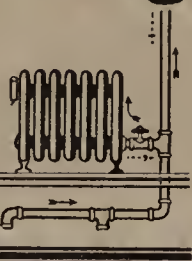
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10 YEARS SERVING THE GAY/LESBIAN COMMUNITY

By Joe Litvak

(Lesbian and Gay Media
Advocates)

The seventies could be considered as the decade in which the lesbian and gay community consciously and collectively moved to "come out of the closet." At times tentatively, at times boldly, at times silently, at times dramatically, individuals and groups within the community stood up and declared that we could no longer afford the energy necessary to deny ourselves, to hate ourselves, to chain ourselves. Admittedly, the process is far from over; but in our homes, our neighborhoods, our work places, our schools, more and more lesbians and gay men have freed themselves from the loneliness of the closet. Lesbians and gay men are coming out of the closet; where, then, are we going? If one accepts the media's view, we are certainly not going into the living room, or the kitchen, or the family room. At best, the media have placed lesbians and gay men somewhere in the attic. Like some sort of oversized curio, the "phenomenon" of lesbians and gay men is periodically dragged down, dusted off, sentimentally regarded, politely tolerated, and on rare occasion, briefly examined. Quickly then, it is sent back up to collect dust and cobwebs alongside such "phenomena" as baby seals and skateboard safety.

Take a look, for instance, at the local newspaper. From time to time, you may notice a sensational news article reporting the murder of a gay. You will be hard-pressed, however, to find any investigative follow-up. You won't find "human interest" stories telling of the reactions of the victim's lover or the effect on his or her family. Instead, the headline will announce a "gay murder," as though we, the victims, were ourselves responsible for the violence against us.

The local paper may also publish an occasional feature article directly related to lesbians and gay men. If you look hard, you might even find one which is free of cultural cliches. You might find, for instance, an article discussing the special situation of gay youth. But that same paper will ignore the existence of gay youth in a subsequent report on teenage sexual activity. Acts appearing at gay clubs are not reviewed on the entertainment pages of even the more "enlightened" papers; and how many papers with "liberal" editorial policies would include the activities of a lesbian consciousness-raising group in their weekly calendar listings?

Georgetown Suit

Continued from Page 1
practice of religion.

The District of Columbia corporate counsel's office entered the case in October on behalf of the students (see *GCN*, Vol 8, No. 15); the case is the first test of the "sexual orientation" protections in the Human Rights Act, passed in 1977.

Attorneys for both Georgetown and the student groups contend that the university is contesting the law — "to the extent that it would compel the university to offer [the groups] funding," according to a attorney representing the university (see *GCN*, Vol. 8, NO. 9).

If Georgetown won the suit, students' attorney Ronald E. Bogard told the *Post*, "it would mean that a corporation — that's all Georgetown is, a business — could say, 'I'm religiously affiliated, thus I don't have to abide by your human rights act. I don't care if you're black, Jewish, or a woman.'"

Charles H. Wilson, an attorney for the university, told Brame that Georgetown had applied a "neutral policy," according to the

This vision of the "gay beat" as an isolated issue is further shown in coverage of political news. Routinely, candidates for elected office are asked their views on abortion, on birth control, on racial equality, on child abuse laws, on legalizing illegal drugs, on ecology, on nuclear energy, and on their favorite breakfast menu. They need not volunteer these views: reporters mechanically insist on them. Amid the long list of "special interest issues," the issue of civil rights for lesbians and gay men must be seen as particularly special, for, unless the candidate or official chooses to volunteer a strong feeling either for or against, he or she can remain quite silent on the issue as far as the popular press is concerned.

Television extends this compartmentalized vision of lesbians and gay men, relegating us to special reports and cameo treatment. This medium, along with the movies, also has the power to dramatize our lives. They have the power to choose which aspects of our lives they will dramatize. They choose not to dramatize the gay teacher losing his or her job, nor do they show the gay banker's struggle between success and personal integrity. They do not dramatize a gay couple's mutual love and support. They choose, rather, to show lesbians and gay men as psychopathic murderers, as sexual beasts operating in a sordid and deadly world, as ugly characters in a movie of beautiful people, and as the politically power-hungry. On those rare occasions when a producer chooses to "explore" the real day-to-day issues facing the gay man and lesbian, he or she concentrates on the problems facing parents of gays, the trauma facing children of gays, and the shame facing the friends of gays. Somehow the closeness that can develop within a family when intimate thoughts and deep pain is shared among its members slips into media oblivion. Somehow the decisive love and courage a lesbian mother or gay father must have never surfaces on the screen. Somehow the gay characters are portrayed as presenters of problems, infliggers of pain; somehow the love and concern, the joy, shared between gay people, and between gay and non-gay, is never characterized.

The gay and lesbian community cannot blame the popular media entirely for this condition. If we are to be honest, we must hold ourselves partially to blame. How often do sponsors of lesbian/gay recreational activities send in their reports to the sports editor? How many groups concerned with les-

bian and gay issues routinely send in announcements to be included in calendar listings? Much of the media silence regarding the lesbian and gay community is self-inflicted. If we want to see our groups, and our interests, included in the popular media, we must make the effort to inform them of our news. We can't legitimately react until we have first acted. Then, and only then, can we rightfully complain if our announcements are not printed or our news is not aired. And in that case we must accept the responsibility to do more than mutter among ourselves. We must raise our voices in protest, writing to the newspapers, phoning the local television or radio stations.

The press, television, and movies are businesses. They have to worry about "making it sell in Peoria." How many readers and viewers in Peoria are interested in lesbians and gay men? (Wouldn't the media be surprised to find out?) The media see themselves walking a thin line between responding to the needs, or rather demands, of the lesbian and gay community, and at the same time not offending the public at large.

Their solution to this dilemma is to cubbyhole, to segregate, to isolate lesbians and gay men into antiseptic corners on page 17, to fragmentary glimpses on occasional episodes, to dark corners on the third floor. The non-gay society is safe from us. Lesbians and gay men are dealt with by the popular media, but those media have to this date kept us in our proper, incidental place.

The time has come now when we lesbians and gay men must demand our *rightful* place. After all, we too buy the papers and magazines, we too are the public to which commercial advertisements are aimed. To continue our silence on this subject is to continue to tolerate our own oppression. Civil rights issues are ours as much as anyone's. Crimes against minorities are as much crimes against lesbians and gay men as against any other group. Our expectations must be raised beyond being satisfied with the present separatist treatment. Then, when the media do not respond adequately to these heightened expectations, we must react; react with letters, with postcards, with phone calls; react by sending in announcements; react as individuals and as groups. Yes, we have come out of the closet. Now we must march out of the hallway and into the living room. and we must demand that the media recognize our existence there.

crimination was permissible because "the discrimination was applied uniformly," the *Post* reported.

The judge also denied Georgetown's request that the two student groups be prohibited from using the words "Georgetown University" in their titles.

Lawyers told the *Post* that the ruling apparently does not mean that Georgetown must immediately fund the groups.

Post.

"If the philosophy [of a student organization] collides with the teachings of the Catholic Church on issues of faith or morality," the *Post* quoted him as saying, "then any student organization, whether it was a homosexual or a violent organization, would be denied [funding]."

Brame, however, rejected Georgetown's position, saying the university was contending that dis-

Kopacz Trial

Continued from page 3

The murder of Dale Barbre and the proceedings against Kopacz have been subject to massive pre-trial publicity. The late David Brill, of *Gay Community News*, detailed all the early probes into this death. The Boston *Globe* Sunday magazine ran a lengthy cover story April 13, 1980 on the Spear-Davis-Kopacz-Barbre-Brill connections. A current pulp detective magazine has a lengthy article on Barbre's death and Kopacz's alleged confessions. A popular, and current, paperback whodunit,

Vermilion, is based on the Barbre slaying.

Many who have followed the Barbre murder investigation from the start agree that this 3-year-old drama is complex, confused and filled with diversions and staffed with exotic — and to some degree dangerous — characters.

But the question affecting so many lives right now is this: Did cops coerce false confessions from Eddie Kopacz in order to nail Roger Spear and Mark Davis on a fake murder rap? Stay tuned.

NGTF, GRNL Clash Boston Shoppers Guide

Continued from Page 1

the job done. It just doesn't make practical sense."

Endean commented, "When one chooses to not live up to one's agreements, it's convenient to deny that they ever existed. But the record on that is extremely clear."

Brydon advocates a parsing out of issues, not of branches of the government. "We say it was wrong for Steve to get involved legislatively in an issue that he should have known had been a primary issue with the Task Force, that we had been pursuing it for a number of years, beginning with the original White House meeting in 1976."

Brydon told *GCN* that since discrimination in the military and discrimination by the Immigration and Naturalization Service are subjects belonging to NGTF by right of long association, NGTF would keep them. "We intend to pursue those issues," he said, "wherever they take us within the government, whether that has to do with the judiciary or the legislative branch or the executive branch."

But Bruce Voeller, who was one of VGTF's two executive directors at the time GRNL was founded in 1976, corroborates Endean's claim. As chair of the NGTF delegation to the conference at which GRNL was created, Voeller told *GCN*, he was reluctant to turn over the lesbian and gay legislative effort to a new, untested organization, but acceded when a majority voted to do so.

"What it was," he said, "was that GRNL would defer to NGTF in terms of the administration and the courts and that the Congress would be the province of GRNL."

Voeller told *GCN* the division of responsibilities was never formalized in writing but was clearly understood by participants in the conference.

Jean O'Leary, who was the other executive director of NGTF at the time, was unavailable for comment.

Brydon makes counterclaims that Endean has violated democratic principles by operating GRNL without the effective participation of its board of directors. The GRNL board, both Brydon and Endean say, had not met for over two years until recently. In addition, Brydon says, no audit has ever been made of GRNL's finances.

A membership organization, Brydon told *GCN*, has clear responsibilities and duties to the membership and the general public for such things as audits.

One result of the effective absence of a GRNL board, Brydon claims, has been the difficulty of dealing with GRNL. It has become, he says, the domain of a single individual. Of an earlier conflict Brydon said, "It became impossible to deal with the issue because suddenly the whole thing became an issue of personalities."

But Endean says the reason the board had not met was because GRNL could not afford transpor-

tation costs for its members. He told *GCN* that at the time he became executive director in September 1978, GRNL had raised and spent between \$40,000 and \$50,000 and that more than half of it had been used to bring board members to meetings.

"I personally think that that was outrageous," he said.

The GRNL bank balance at the time he assumed the position of director, Endean said, was \$9.00 and the group had sizeable debts.

Endean said GRNL now has about \$200.00 in its treasury and plans to hold board meetings at least once a year in the future.

According to Brydon, friction between NGTF and GRNL first developed in 1979 when Brydon, as newly appointed director of NGTF, argued that for greater efficiency and economy the two groups should merge. "Steve came out adamantly against that position," Brydon said.

"I don't buy the idea that Brydon sometimes puts forth," Endean said, "that one big organization, presumably under his leadership, would be much more effective."

In the present relation between the two groups, harmony seems unlikely and merger unthinkable, but, at least in the short run, the practical effect of the dispute seems less than catastrophic.

Endean claims in his letter to Valeska that Reps. McCloskey and Beilenson were "thoroughly confused" by the contradictory advice they had gotten. Beilenson, he writes, had decided not to re-introduce the immigration measure and McCloskey was having second thoughts on the military bill.

But Josh Teitlebaum, the McCloskey aide to whom Valeska had written to argue against introducing the military discrimination bill, told *GCN* the effort will continue. "[McCloskey] is definitely still considering legislation," he said. "There are certain questions that remain to be answered that Steve is working on. But I don't think [McCloskey] has been discouraged too much from introducing legislation."

And Melissa Rice, Beilenson's legislative assistant, said the conflict will not delay work on the bill prohibiting discrimination in immigration. "I think it's important for gay groups to work out their differences and try to come to some resolution," she said. "However, if no resolution is possible I still think the bill will be reintroduced the way it was last year."

Voeller says harmony between Endean and Brydon is possible. "Both people are extremely able and hard working, major contributors to our movement. Rather than to have a lot of public squabbling and quarelling, I think these are the sorts of things that can be resolved. They're both adults in our movement and, I think, are quite capable, given an opportunity, to settle it diplomatically and by negotiation and by give and take on both sides." — *filed from Boston.*

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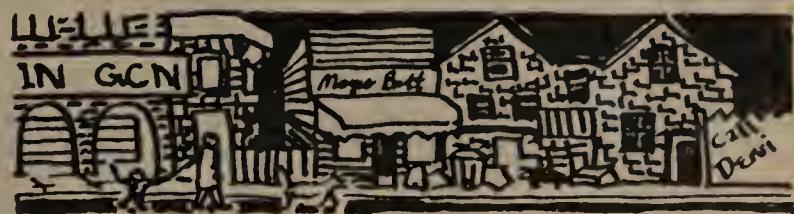
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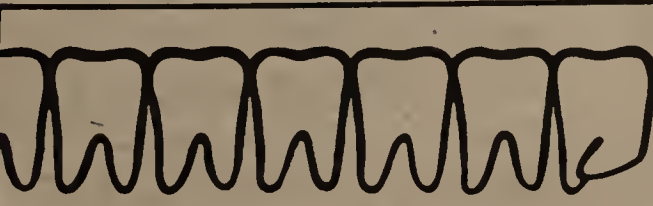
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YVES NAVARRE: “I have no ideas — I just have emotions.”

By Robert Aldrich

Yves Navarre is one of the most important of contemporary French writers. In a dozen novels and collections of plays published since the early 1970s, he has explored the problems of the family, sexuality, emotions and memory. One of them has been translated into English as *Sweet Tooth*; it is the story of a Frenchman who comes to New York to see his dying lover and experiences gay life in the dark reaches of Manhattan. Navarre's most recent novel, *Le Jardin d'Acclimation*, recently received the Goncourt Prize, France's most prestigious literary award.

In January, Navarre and I talked in his Paris apartment overlooking the Seine. Sitting at a desk behind a stack of letters, Navarre drank tea, smoked, and patted his three cats. Before and after the interview, we spoke in French; for the interview itself, we spoke in English, which Navarre speaks fluently. Here he talks about France and the United States, about literature and life.

America

For an American, the first thing that one notices is your titles, *Killer*, *Lady Black*, *Freaks Society*. Why the English titles?

Because I feel like somebody who has roots on both sides of the Atlantic. Because I admire people from both sides of the Atlantic in the territory of literature and poetry. Maybe because I was an adolescent in Great Britain. Maybe that's where I was brought up to be fully who I was sensually and sexually.

So, there are many reasons. I've never answered that question because it's never been asked me in France. Maybe I don't like the literature circles, the intellectual mafia, in France, and maybe it's a way to express the fact that I will never be co-opted by them. So, there are many possible answers, including the personal and cultural answers — I like Anglo-Saxon poetry. Full stop.

What is America for Yves Navarre?

America for me is Argentina, because Argentina is the land where my grandparents on my mother's side immigrated at the end of the nineteenth century, and something comes to my mind from Argentina, where my grandfather was a consul for twenty-seven years. I am from the south of France — Gascony, the country of musketeers, and Navarre is my name — and a lot of people went away from my land at the end of the nineteenth century, and they came back with a view of the world. So America for me is a continent including Argentina.

Then, America is Park Avenue, because when

my parents married, they had a full-year honeymoon in America. My father was a brilliant engineer, and Standard Oil just rented him for a year. My mother lived on Park Avenue for a year while my father was gone for four days a week to Baton Rouge, which is probably not a very lovely place to spend a year honeymoon. When I was a kid, there was a photograph of my parents on Park Avenue, young and looking by Bonnie and Clyde — but decent ones, the bourgeois version.

To answer: America is “Normandie,” the ship that my parents took to go to America and to come back. When I was a kid, the first drawings I was doing, I was drawing ships. I was drawing the “Normandie,” and it was always the same drawing, and it became more and more complicated. I mean that there were so many windows on the ship and in the ship, and so many chimneys, that little by little, this boat became New York City, the skyscrapers. This is not really reinventing one's life, but this, purely and intensely, is how I started to write before knowing how to write technically. It started by a drawing of a boat, which became a drawing of New York City, with kind of a family dream whirling around Argentina — and we being totally French.

I wrote a book on New York City, which was my third novel, *Les Loukoums*. A direct translation would be *Turkish Delights*, but when it was translated into English it was impossible to call it *Turkish Delights*, because there was a former novel by that title. So we chose *Sweet Tooth*. And this book was published in 1978 in New York City by my British publisher in the British translation. It was a huge flop. I mean that I met only one journalist in fifteen days, and the book sold for \$1.95 in Barnes and Noble in hardcover. So, full stop again.

I crossed the Atlantic with my first drawings, but I didn't cross the Atlantic with my first translation, and it's a book totally dedicated to New York City.

In *Sweet Tooth*, there's a certain portrait of New York, a portrait of a certain part of New York. Not Park Avenue, so much as other areas of New York, such as the docks. There's a great deal of violence, a great deal of emotional tension. Is that your idea of life in New York or of life in that ghetto of New York?

I have no *idea* of New York City. I have no *idea* at all. I have no *idea* of anything. I just have emotions. I am not deciding I am going to express this or that on this or that. I am not choosing my topic. If I would confess, I would have to confess whom I admire, who inspired

Recently, I got what is regarded in France as the best literature prize. . . it didn't change anything in the journalists' minds. . . I am still considered as a kind of low-class marketing manufacturer of beauty soaps for faggots, when my purpose is, deeply, writing.

me, I would say Thomas Wolfe. But, in fact, Thomas Wolfe is not known in France, and I guess that he is not known in his own country. I am not copying Monsieur Thomas Wolfe — I just realized when I first read him that I had already started to write the way he wrote, and that he wrote *his life*.

And I am just writing my life, and it's a pure fiction novel. There is no autobiography that I write. There is a biographical impulse. I mean that I am just writing my life. I am not building sceneries. *Sweet Tooth* is nothing but a novel that I wrote because I had a passion for New York City, which was both beauty and trash, violence and tenderness, in a society which immediately divides things and claims that New York is trash and similarly that New York is beautiful. When I wrote my book, in 1972, it was claimed that New York was trash. When my book was published in America in 1978, there was just an advertising campaign starting claiming that New York was beautiful. New York is both.

As a novelist, my life was very tough and hard here in France, because I was labeled “gay,” which means that in the literature circles, I was not considered as a real writer because I was not hiding behind myself.

France

And the gay milieu of New York, you have emotions about that?

You have to understand that, as a novelist, my life was very tough and hard here in France, because I was labelled “gay,” which means that in the literature circles, I was not considered as a real writer because I was not hiding behind myself. I was not playing a mirror game, and I was only trying to be who I was in my writing, which is a very high-level human purpose and target. Recently, I got what is regarded in France as the best literature prize, and I still don't understand what happened, because it didn't change *anything* in the journalists' minds, for example. They are still racists, segregationists. They still don't consider me as a real writer. It didn't break anything in their minds. I am still considered as a kind of low-class, marketing manufacturer of beauty soaps for faggots, when my purpose is, deeply, writing.

I am trying to answer your question, because your question was, “What is the gay scene in America for me?” My answer will have a meaning only if I tell you that I come from a country in which tolerating is the most subtle way not to tolerate and that my country is probably one of the most puritan ones. When I say “puritan,” I mean one of the most Judeo-Christian ones. So the view I have of the States comes from the view I have of my country.

The Ghetto

I think that the gay people love night. They love repression. I think that this is something which shouldn't be said, if you are a gay person involved in a public role — you shouldn't say that. You should say that we want to be free, that we have to invent the territory — I don't know which territory. There is no *gay* territory; the gay territory is the human territory, where everybody goes up and down, and *everybody* passes. The ghetto is not an answer. The ghetto is a moment in gay history. But we shouldn't stop now, because we run the risk of having ghettos breeding ghettos. And the ghetto is a repression by itself. I remember when the police cars were arriving and passing in the streets of New York, and everybody had to run away. And now, ten years later, what happens?

A personal story: there was a boy who was cute and lively and wanted just to live his life. He's from a little provincial city two hundred miles south of New York City. He was twenty or twenty-one years old when I met him. He spent a night in New York, and three days later he called me and whispered over the phone, “I made my decision yesterday.” And I said, “What decision?” He said, “I am going to San Francisco.” He was whispering because he didn't want his mother to hear what he was telling me, because he was going to run away from his mother's house without telling her. What the hell was he going to do in San Francisco? He was going to become a bartender — it's a city of bartenders. If someone is a poet or a painter or an engineer — they all go there and they become bartenders because they have to survive. And survive where? In the ghetto. And what is the ghetto? The ghetto is a worse repression than the repression which was before.

What about the people, what about me meeting the people when I go there? I don't feel older ten years later because everybody looks the same age. Even the young people don't look young — beard and moustache, I mean, the way everyone dresses. There is a kind of still-life, clone portrait of a community. The answer is probably not there. And the real scene is life. When I have a view of my friends — now, I just turned forty — my real friends are not gay, because the real people I can be who I am with are not the gays.

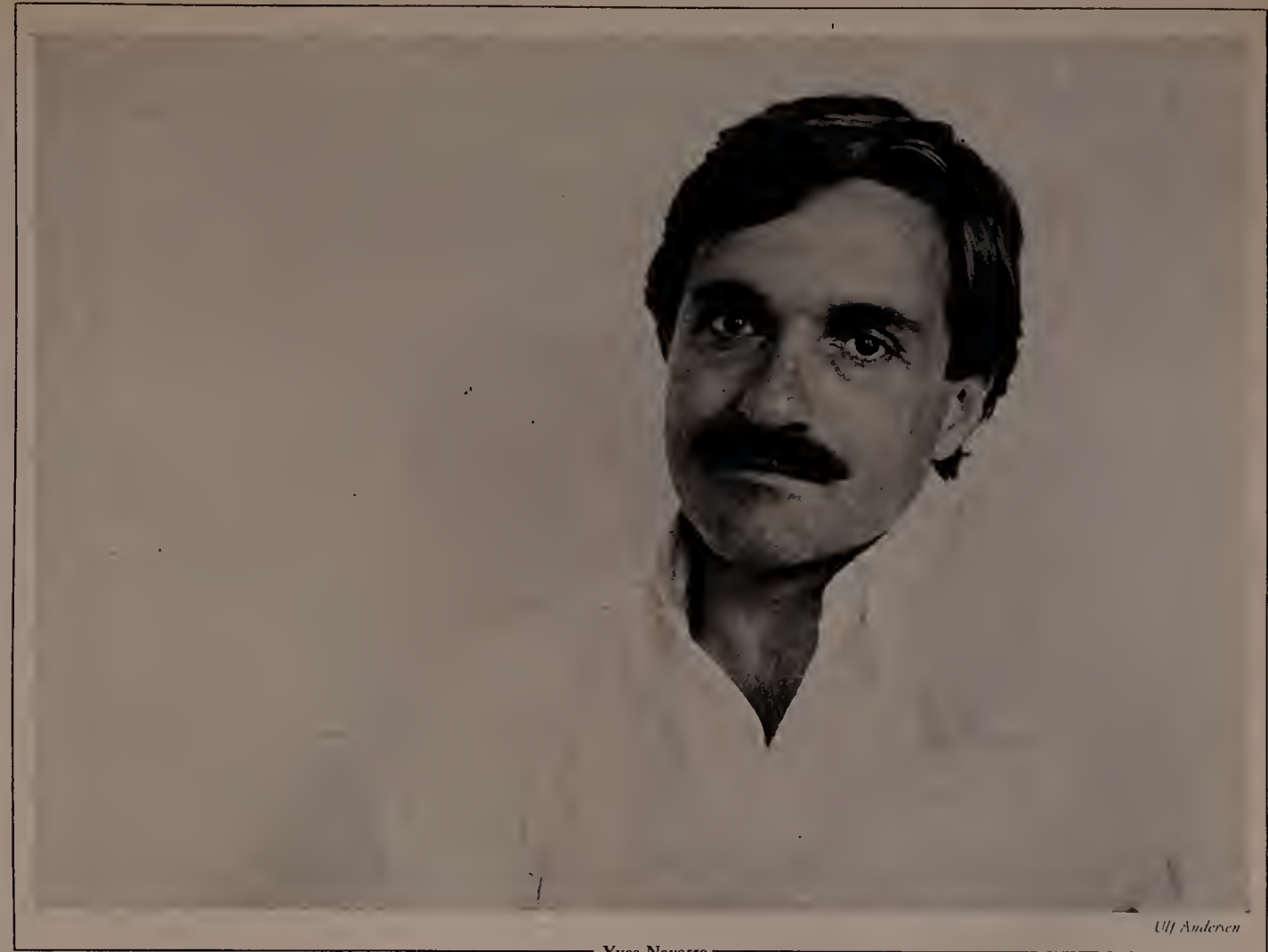
Emotions

What is the answer to the ghetto, to the clone?

There is no answer. I can't give an answer. I am not a speaker. I have no *ideas* — I just have emotions, OK? I don't write, I look and I listen. I look at life, at people. The moment I look and listen to the others, then writing starts. But I think as soon as one puts it into ideas, it becomes a lie.

Thus, writing also is emotion, life itself is emotion?

My identity is to be openly as close as possible to my emotions. I don't think there is an *answer*. There will be an answer, maybe a possible answer, the day the gay community will consider that the root of the problems of the gay community is originally and forever a



Yves Navarre

family problem: repression coming from the son or daughter, or the father or mother, or the brothers, or the environment of the family.

The gay community now tries to reproduce the family, but a family repression, in a repressive way. That is the story, for example, of *Freaks Society*, which is a problem for many freaks living in Amsterdam — escaping from America, from their parents, and just recreating it: not the family they would have liked to live with, but the family they were escaping.

I don't think the answer is in bars or baths. The baths are automatic distributors of gonorrhea. I am amazed that gay boys go to clubs and baths and take antibiotics automatically just before entering or just after going out of the baths. That's a terrible sign.

The best scene is life. The best meetings we can make are those we make when we aren't expecting them. The gay community creates expectations, when we should fight for unexpectations.

I am just writing my life, and it's a pure fiction novel. There is no autobiography that I write. There is a biographical impulse.

For the spontaneous?

Yes. The day I will be able to kiss a boy in the streets without feeling guilty by people possibly being shocked, then that will be the unexpected year. But we are not on the road now. We are now going in the opposite direction, creating ghettos, playing the game of repression. There is liberalism, there is once more a voice of official toleration. I don't like this. I think we have been co-opted by the media. We have been co-opted by the politicians, more in the States than in France. There in the States, there is the gay lobby, not in France. And the gay lobby doesn't mean anything, because we as gays have something which is particular and specific to gays in that we are as representative of *every* tendency as the ones who are not gays. So we are not forming a lobby.

Thus, it's in diversity and spontaneity, and in simply getting on in life rather than in segregation and ghettos, that emotions can be

expressed?

I think that I did more in my life letting my brothers and sisters-in-law simply wish for me to be happy with a boy than in trying to express myself in public.

I remember once, it was two years ago. I was invited to Marseilles in the south of France. (I live most of the time in a village, where I have a little, tiny house, which is the place where I work.) I went to Marseilles; there was a kind of summer university of gay people and the topic of this week, in which ideas were going to be thrown into a huge can to make some jam, was Identity and Homosexuality.

That day, there was quite a lot of people in the audience. I was on the stage. I sat behind a table with two of the boys who were organizing this session, whom I had told that it was going to be a terrible moment, because I knew that I was not going to tell the audience what it wanted me to tell. So I sat, and I said into the speaker: “I'm not sitting behind this table because I want to take power, and I am not using this speaker because I consider myself as a leader. The only thing which leads me is my experience, my individual life.”

So I stepped down from the stage and I faced the audience. I was standing up, and I said, “Now, let's speak in a normal voice, without using any speaker. And the topic is identity, our identity. So the only thing I have to tell is *my* identity as the right, *my* right, for emotion.” Then I said, “Now, let's have a dialogue.” And they were just so mad. No one stood up and said, “Stop.” No one. And it lasted two hours and a half. But it was *incredibly* violent. I give an example, which is stupid, but . . . I said, “A human being never chooses the crib where he is born, I didn't choose my crib, I just admit I was born in the crib I was born in, which is a bourgeois one.”

I just have emotions. I don't write, I look and listen. I look at life, at people. The moment I look and listen to the others, then writing starts. But I think as soon as one puts it into ideas, it becomes a lie.

And somebody yelled, “How much do you pay your charwoman an hour?” It lasted two hours and a half like that.

Fake Information

When I have a look at the gay magazines, there is something ambiguous. There are three kinds of information. The porno one, clichés, pricks (the bigger the better), asses: the kind of young image of youth which is one more lie. That is the first information. The second information is the fetish — all kinds of fetishes, it goes from poppers to underwear to summer places, shit in the bushes, no toilet paper to clean the asses. And the third information is semi-psycho-socio-cultural information, which is more shit on the shit, trying to analyze, trying to put it into ideas, while it's only a matter of walking histories. Nor being at fancy dress parties, being clones, or being fags, or being closet queens. The real topic would be: Be Who You Are.

It sounds disparate. It's not desperate. I'm a very funny person. It sounds idealistic, but it's not. I hope that, the sooner the better, we are going to be fed up with fake information. When that boy, who has a job and still lives with his mother two hundred miles south of New York City, *doesn't* call me in New York to tell me, to whisper, that he made his decision to *move* to San Francisco — that day we will be less cheated by ourselves. We are cheating ourselves now.

Drink Slowly

The last image I will give you: I remember in Steinbeck's novel *East of Eden*, there is a long chapter on cows, cows crossing the country from east to west, hundreds of cows. Most of them die, and finally the survivors find a river. (This is something I read when I was twelve years old, and I was speaking English much better than I am speaking English now, and I was reading it intensely.) And I remember of all those cows, there were the survivors, about a dozen, or a hundred, for example, I don't know. They were approaching the West, this Eden, and there was a river, and they were dying of thirst. Some of the cows were entering the river, walking into the river, and drinking immediately and dying instantly. And four or five of the ten cows just walked into the water and waited for a moment, one hour, half an hour, and only after half an hour, an hour, having their legs in the water, knowing that the water was there, they started to drink. And *those* did not die.

Film

Swept Up By *The Last Metro***The Last Metro**

Directed by Francois Truffaut
 Written by Francois Truffaut,
 Jean-Claude Grumberg and
 Suzanne Schiffman
 With Catherine Deneuve, Gerard
 Depardieu, Heinz Bennent,
 Jean Poiret and Andrea Ferreol
 Playing in Cambridge at the
 Orson Wells Cinema
 By Andrea Loewenstein
 (With thanks to J.I.)

I was moved by Truffaut's latest film. *The Last Metro*, and even better, I was able to be happily swept away by the story without having to abandon my political ideals, sexual or ethnic identity or my better judgment. I manage to enjoy many films despite the heterosexist, sexist, or Christian assumptions behind them (emerging from the theatre with more politically conscious friends I sometimes experience attacks of guilt) and it was nice to have my head and heart in line, for once. On the other hand, the few modern films by directors who, if not necessarily politically correct are at least politically conscious, tend to be woefully lacking in character and plot. In the case of films by certain directors (Fassbinder and

Godard immediately come to mind) I often find myself wondering, mid-film, what it is I am supposed to be feeling, whose side I am supposed to be on, and which character's consciousness (if any) I can trust. Then, if I do manage to forget to be conscious of these things and to enter into the action, I am inevitably brought short by the sneaking suspicion that the director is sitting somewhere just on the outside, laughing at me for my gullibility all the time. I'm thinking in this context of the recent *Mon Oncle D'Amerique* which, with its perfectly good plot line and interesting, sympathetic characters, would have been a pleasure to watch if Resnais hadn't found it necessary to keep introducing a philosopher-scientist character, whose sole purpose was to inform us of the *real* point of the story. In case this in itself did not succeed in spoiling the film by distracting the viewer, there were also people with rat-heads running around.

It's not that Truffaut is consistent as a director. I personally feel nothing can come near some of his early classics (*The 400 Blows*, *Shoot the Piano Player*, *Jules and Jim*) and some of his latest films

have been painfully bad. He's also got his own "play-inside-a-play" (or, in this case, play inside a film) preoccupation, but he doesn't exclude us with it. We're sometimes surprised, but we never feel mocked. Truffaut feels for his characters; he gets mad at them or cheers them on. He may laugh, but he doesn't sneer.

In some of his later films all this serious, sympathetic, sometimes amused engagement seems wasted on trivial characters engaged in boring interpersonal conflicts. But Truffaut is "on" in *The Last Metro*, and we're with him all the way.

The story itself is relatively simple. Most of it takes place in a small theatre in Paris, during the German occupation. (At the beginning of the film there is still a "free zone," taken over by the Germans half way through). The former highly respected Jewish director, Lucas Steiner (Heinz Bennent) has fled the country, leaving his theatre in the hands of his non-Jewish actress wife, Marion Steiner (Catherine Deneuve.) They're putting on a very stiff, quasi-Ibsen play, with the Steiner's gay friend, Jean-Loup, directing. Soon we find out that Lucas Steiner is really in hiding in the theatre's cellar, where Marion keeps him going by providing meals and love and sex and encouragement. Lucas survives mentally by listening to rehearsals through the heating vent and giving Marion pages and pages of notes to read and then transmit to the actors. The theatre is his life and it keeps him alive, but also makes him hard to live with, especially in such circumstances. When Marion comes down to report to him after a sterling performance on opening night, she is full of relief; now the theatre can stay open, and Lucas will stay alive and hidden. She needs praise from him, but instead he has a whole book of notes of criticism, and an idea for a new play. She can't curse him out because she knows he's totally dependent on her for all his human contact as

well as his life, and things get more and more strained. Considering the odds, they do pretty well together, but no one can blame Marion for falling in love with Bernard Granger, (Gerard Depardieu) her supporting actor and a worker in the resistance.

Meanwhile Daxiat, the virulently anti-semitic theatre critic for *Je Suis Partout* (We Are Everywhere) keeps interrupting things and threatening to close the theatre, Jean-Loup bravely continues directing, the cast meets in a restaurant and Granger meets with his co-plotter in the resistance, who is eventually captured. Mostly, though, it's the world of the theatre and especially of this one play, which holds the film together. Like all real plays in rehearsal and then in production, the play takes on body and a life of its own. Soon, as if we ourselves were acting in it, we have memorized whole speeches, and can hear the difference in the way Bernard says the line about "Love, like a giant bird of prey, hovering . . ." when Marion is being friendly or hateful to him. All the people in the play become real too; although one never learns too much about them, one never doubts that the stage manager, Raymond, or the costume designer, Arlette, lead whole lives full of sorrow and joys of their own.

Some critics feel that because *The Last Metro* is concerned largely with "la question Juive" (The Jewish question) during the Nazi occupation of France, the light and often joyful tone is out of place. Such critics maintain that to enter such a film in the world of the theatre is to trivialize the fate of the Jews who were getting deported throughout this city as well as in Germany. Theatre, however, is not used here as a means of either obscuring or trivializing the larger reality. Instead, the world of the theatre is always seen as transposed against the background of the occupation and deportations. Although the characters try at different times to forget what is happening, it is impossible to exist

without some degree of compromise, and all of them as a group and each one individually is constantly engaged in a balancing act: in trying to figure out where to draw the line.

The theatre itself exists only on sufferance. At the beginning of the film Bernard Granger, who is waiting in the wings to be interviewed for a part, witnesses a Jewish actor being fired. He decides he won't accept the part, but when Jean-Loup assures him that it is not this particular actor's part which he is taking, he ends up not only accepting the part but signing a certificate claiming that he is not Jewish. Bernard keeps trying to make distinctions, and this is especially hard when he finds out what Marion's true motivation for keeping the theatre is. Clearly, if a Jew were to be found acting in it, the theatre might be closed and her husband's existence threatened; on the other hand what lengths of collaboration *should* she agree to in order to keep one man alive, especially when that man often seems to forget everything else in his concern for the play as a play.

Daxiat, the Nazi theatre critic, is the personification of this issue. Without his approval the theatre will close, yet there is only so far each character will go in order to gain this approval. Nadine, the ambitious and unscrupulous young actress, notes with disappointment, "He doesn't like women, does he?" She is clearly ready to go to any lengths necessary to achieve her ends. Jean-Loup will dine with him but refuses to make deals, while Marion will greet him and shake his hand but will not sit down with him. When Bernard grabs him in a restaurant after Daxiat's scurrilous attack on the theatre and on Marion, threatening to beat him up unless he apologizes, Marion turns on Bernard furiously, saying that he has put them all into danger. Bernard finally quits the theatre to join the resistance full time — he just can't seem to get his moral balance in this tight-rope world.

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Executive Producer Chet Collier
On ABC affiliate WCVB-TV
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By Lee Swislow

Three weeks ago I came home to the following message: "Charlotte Wolfe called from *The Baxters*. It's some kind of TV show on [our local ABC affiliate] Channel 5. They're doing a thing on lesbian mothers. People from the Moral Majority will be there. She wants you there, too."

I had never heard of *The Baxters*, but one of my roommates had seen a couple of shows. Each week there's a scene from Baxter family life that raises a controversial issue. A local studio audience then has a discussion of the issue, which is taped and edited for the viewing public.

I called Charlotte Wolfe, the audience coordinator for the show, who explained more about this particular program. She read the synopsis of the story for me: "The Baxters get more than they bargained for when they invite the parents of their daughter's new friend over for tea. Imagine their surprise when Jo and Carolyn turn out to be a lesbian couple."

Since *The Baxters* is a public service show, Ms. Wolfe felt compelled to get representatives from all parts of the community for the audience, especially for such a controversial topic. She had invited people from Morality in Media (not the same as the Moral Majority, but not that different either), but also really wanted people from the other side. I was one of several people she was contacting.

I had a rush of feeling around this proposal. One was a "knight in shining armor" fantasy, in which I charged up to the studio, talked circles around the fundamentalists, and rode off with the entire Channel 5 viewing audience

committed to gay and lesbian liberation. I also had scared, nervous fantasies of sitting in the audience, unable to open my mouth, listening to attack after attack on lesbian mothers.

And I was angry. None of us should have to sit in a room with people who so completely deny our right to exist and have to defend ourselves before them. I talked with a couple of people who questioned whether anyone should go to the show, who felt that you should never debate people like the Moral Majority because it gives them a legitimacy they don't deserve.

I'm not sure exactly why I decided to go. I think because the show was happening, because people I knew (and didn't know) were going and would need support, because it seemed like a possible way to reach people and because I wanted to see this New Right in person.

I hated walking through the studio, with its plush, fancy atmosphere, sophisticated equipment, and glossy pictures of favorite scenes from Channel 5 lining the walls. In the reception area, a group of about 40 all white, predominantly female, nervous-looking people tried to relax as we heard more about what the taping would be like.

Finally we trooped into the studio and sat in three rows of chairs, all facing Hubert Jessup, the moderator. The lights dimmed and we saw our slice of Baxter life. It was probably one of the dumbest slices imaginable. Mrs. Baxter drops the cookies, and the whole family goes into a tizzy upon meeting two of the most unbelievable lesbians I've ever seen portrayed. The scene centers on the Baxters' reactions, with little attention paid to the lesbian mothers. It was not well done.

Yet I was sad and almost tearful watching the story — sad for myself and sad for all lesbians and gay men who can't raise their children openly and proudly.

The discussion was polarized as one would expect. The Morality in Media people talked of children's needs for a normal family and said

they couldn't condone a sinful situation. Everyone else talked of the myth of the normal family, children's needs for love, and the indignity of having to listen to such attacks. The audience included a
Continued on Page 13

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Music



Susan Fleischmann

Meg Christian performing at the Association of Women in Psychology Conference in Boston on March 6.

Metro

Continued from page 10

Just as the outside world keeps intruding on the theatre, so does the theatre overlap on the world. A Jewish adolescent brings some fabrics to the theatre; she wears the yellow star and has been delegated to deliver materials for her tailor parents because their heavy accents would make them an instant target for deportation. She tells Marion that she "doesn't go to school any more" and is clearly living in a state of mortal danger, but that doesn't stop her from looking with big, worshipful eyes on beautiful Marion Steiner,

and from attending opening night, clearly in a state of complete bliss. For Lucas Steiner too, the world of the theatre seems often to be large enough to blot out any thing else. It is easy to feel disapproving of him because of this, until one remembers that planning the play he will stage after "all this is over" is the way he survives, locked in that basement for two and a half years with the constant threat of discovery and virulent anti-Jewish propaganda coming at him from the radio and even from some children's crossword puzzles he turns to in boredom. The same question was raised in the recent TV film about the Holocaust,

Playing For Time starring Vanessa Redgrave. The fanatical orchestra conductor who led her orchestra of starving women musicians through the terror and mass murder at Auschwitz seemed inhuman and almost insanely uncaring, and yet it was probably her quite fanatical attachment to her work which kept both her and many of the orchestra members alive. Lucas Steiner may have emerged as a more sympathetic or correct character if he had spent all of his time listening to the news and musing on the dying world — but he may not have emerged from that cellar with his sanity intact. And of course one never feels that

Lucas has *forgotten* the pain going on outside his cellar, just as Truffaut never allows us to forget this pain, even during the most romantic moments of the film.

In an introduction to *The Last Metro*, Truffaut writes that he hopes that the film "express our (his and Suzanne Schiffman's) aversion to all forms of racism and intolerance" and I believe that it does. Jews in this film are not handled with kid gloves. Truffaut isn't afraid of the subject, and the Jewish characters aren't isolated in a tragic victim role. The teenage girl wants to see the play even if she may be deported at any moment, and Lucas in his cellar is as much a mixture of bravery and egotism as anyone else. In a powerful scene, Lucas takes out a false nose (a part of a make-up kit), and sticks it on. "I am trying to find out how it feels to look Jewish," he muses. "It's so hard to play a Jewish part right . . . If you overdo it, they say it's a caricature, but if you leave it alone they say 'he doesn't look Jewish' . . ." In this case Lucas' way of seeing everything through the context of the theatre gives him a valuable detachment, and what he is saying could be applied to any group. (I immediately thought of the treatment of blacks in American films.) His theatrical outlook makes him see how ridiculous it all is. "They're madmen, they're all madmen!", he keeps saying, and the "theatre-of-the-absurd" aspect of persecution becomes evident: in the certifications of "aryanization" — the term "Israelite" used when Daxiat wants to be polite — the constant ravings about how Jews will worm their way to control any organization. Now someone signs a certificate and becomes an aryan, now Lucas puts on a nose and "looks Jewish." It is not that Jewish identity is being denied, but rather that we are being shown the randomness of it all. It's important in a serious artistic treatment of the war and the holocaust not to fall into the error of showing the Nazis as villains on a grand scale in a great tragic drama, and this never happens in *The Last Metro*. The Nazis are shown as stupid boys who have taken their dress-up costumes and guns seriously, with tragic results.

Because it becomes clear that in this world the name to call someone when you want to get them into trouble is "Jew," one can never quite be sure which characters in the film are actually Jewish. This leads to the absence of the kind of assumptive racism which is easy to ignore because it's more subtle than the name-calling kind. In many films all the characters are white and it is easy to ignore the assumption (that the world is white) being made. In other films everyone is Christian, or perhaps a kind of neutral, which, when questioned, often turns out to mean Christian. It's like people who, in saying that they "never noticed" whether anyone in the room, or in a group or neighborhood is Jewish, are unconsciously assuming a Christian world and a Christian frame of reference. This film never lets us slip into that assumption.

It does the same thing with the even more wide-spread heterosexual assumption. It would, of course, be a treat to see a film in which all the characters are assumed (unless otherwise stated) to be gay. What exists *now* is the dangerous assumption in almost every mainstream film that everyone is heterosexual. If there is a gay character, he/she is usually identified (usually negatively) at once, and introduced in terms of what will be his/her main function in the film — to illustrate homosexuality. In *The Last Metro* there are only three clearly identified gay characters (one lesbian, two gay) and several identified straight characters — but as for the rest — one really doesn't know. Even better, one is not *allowed* to make

the heterosexual assumption.

In a sequence of scenes which in itself made the film worth seeing for me, Bernard cruises Arlette (the costume and scene designer) on the street before they meet. She repulses him, then later runs into him when they're both working on the play together, and continues to turn him down. He is determined to "make her" before first night, and when a man is measuring him for his costume he tells her "I hate to have a man touch me, won't you do it?" She responds with, "How do you know I don't hate to touch men," but her laughing tone puts us (and him) off the track. We continue with our heterosexual assumption, and it comes as a wonderful surprise when Marion opens the dressing-room door unexpectedly to find Arlette and Nadine in the middle of a passionate embrace. Bernard has to acknowledge what a fool he has been, and for the rest of the film, we make no assumptions. Daxiat may be gay (let us hope not!), Nadine's orientation is unclear, Bernard's heroic co-plotter has a pleasantly faggotty look — we never know about these characters, and of course, it doesn't matter. At least our assumptive ground has been changed.

Like the Jewish characters, the gay characters are treated with respect, but not with kid gloves. Jean-Loup has an apparently permanent relationship with a young man who, while not a major character, is usually around. Unlike most gay men over forty in films, he is never pathetic and makes no passes at either the leading man or anyone else. While not particularly heroic, he carries himself with bravery and dignity, and one never fears for a moment that he will accept Daxiat's offer to collaborate with him. On the other hand, he merely shrugs in gentle resignation when Bernard (who manages to stick his foot in his mouth in every conceivable way) tells a story about someone who dared to insult him by calling him a fairy, and then breaks his story off mid-punchline to call "No offence meant" over the footlights to Jean-Loup. Truffaut's gay characters are not the ennobled oppressed, but ordinary humans who can be laughed at like everyone else.

There is one particularly lovely scene right after Marion finds Arlette and Nadine together in which Jean-Loup comforts the distraught Arlette. They have their arms around each other and he tells her that Marion will have forgotten about it by next week, while she weeps and says that that's just the point: Marion is so cold, she never notices anyone! Arlette is weeping over unrequited love, but at the same time she is letting herself be comforted by her friend; she is basically fine, and so is he.

Truffaut certainly could have done *better* in this respect. It is interesting to note that the scene in which Bernard punches out Daxiat in front of the restaurant for insulting Marion in print was adapted from a real event in which Jean Cocteau's actor-love, Jean Marais, beat up the actual Daxiat (the pseudonym of Alain Laubreaux) for insulting Cocteau. It would be good to see a mainstream film like this in which a main character — like the ones played by Catherine Deneuve or Gerard Depardieu — was gay or lesbian. Clearly one would not have to depart far from reality to write such a screenplay!

Still, if not *totally* satisfied as a lesbian, I was overjoyed as a woman with Catherine Deneuve's portrayal of Marion Steiner. Marion emerges as quite heroically strong and competent, and for once this isn't used against her. Her strength is what gets everyone through, again and again, and yet she's still allowed to be a deeply feeling and loving person. She's

Continued on Page 13

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Odyssey of a Unicorn Humanettes Can Be Interesting

By Nancy Walker

My experience with small children is limited, primarily by the fact that I do not enjoy mini, wet-bottomed human beings who have nothing of intellectual substance to say. Even at my worst, during my "heterosexual" days of anything but blissful ignorance, I *never, never* wanted children. Life is made of time and too much of that would have been devoted to children. I couldn't see the benefits to be derived from wiping behinds and noses, and scrimping and saving just to give a whelp whatever I had been denied.

It seems traditional, at least among Jews, to make foolish sacrifices for the younger generation — a generation that may or may not be humanly more valuable than the preceding one, but, in my case, I got screwed by the older generation and I wasn't about to screw myself for any younger one, and that was definite, immutable and one of the smartest decisions I ever made in my one-horned life.

My dislike of tiny tots even led me to avoid making friendships with people who had children and whose lives always, invariably and with incredible boredom were run by the needs (endless and dreary) of these humanettes. I chose my friends from the ranks of the free and childless: those tasteful, wise, discriminating individuals who had enough sense to leave the rearing of offspring to those who couldn't tackle anything more interesting — in my view, at any rate. I know, there are people who find children truly fascinating. I am just not one of them.

Lesbian Mother

Continued from Page 1
presented no proof [that she was being singled out for ridicule by her peers]. . . . We presented testimony that the girl is happy and is not being excluded by the other kids."

Smith told *GCN* that he was "surprised" at the appellate court's finding, because it directly contradicted the finding of the trial court in May 1979, which denied the father's petition on the ground that he had not shown how the child was being harmed by living with her mother and her mother's lover.

"We had a strong case," Smith added. "Nothing in the record indicated that they [the mother and her lover] ever touch each other or show any affection in front of the child. They act just like two women sharing an apartment together. All that they [the father and his attorney] proved

Because life loves to catch me with my guard down, recently, while my sother and I were in New York, an old friend whom I had not seen in over fourteen years came charging back into my life, totally unexpected, complete with husband and *small* female child. Bursting with energy, affection and obvious intentions of being accepted into the inner circle of our friends she invited us to her home in Queens, New York but for some peculiar reason she was loath to abandon her progeny on the spot just to satisfy my eccentric requirements for friendship. So there I was, trying to be polite to her while I was being assaulted by her daughter.

The kid is two and a half years old (half-years always signify for children) and she's an amazing creature. I had no idea that *some* small people can be interesting. I immediately attributed Tami's specialness to the fact that her mother is not as young as the typical new mother and both parents are teachers and therefore, of course, superior intellectuals.

My friend was talking gibberish and bouncing the baby on her stomach. (Superior gibberish, but not babytalk, which is a serious distinction.) Both parents always speak to the child as if she were another adult who had gotten run through the heat cycle of the dryer and shrunk to peculiar diminutive proportions which they, the parents, choose to ignore for the sake of decorum. Therefore, multi-syllabic words and complicated sentences are spoken both

around and to Tami, who soaks up everything like a dried fungus takes in water — and expands.

"That's Nancy," my friend informed Tami, who looked at me and said, "Nancy." Not bad, but it's also not the toughest name in the world. The kid came over to me, forsaking a much better playground (her mother's midsection has to beat the floor, hands down) and said, "Show me your belly button." Really. So what do you do in a case like that? I don't know what *you* do, but I showed her my belly button. It seemed appropriate at the time.

My friend said, "When she asks other people to do that, they get all flustered and refuse." See what I mean?

I don't know the first thing about dealing with children, but Tami was enchanting, and no one had ever shown such a vital interest in my navel before, so how could I deny the discriminating infant a glimpse of that magnificent section of my anatomy?

There has been a great deal of controversy in psychological circles about penis envy. Feminists assume that it is bunk. Why on earth should a woman want one of *those things*? I had always tended to agree with that position. But mine is an adult, thoughtful, intellectual and, incidentally, prejudiced view (aren't they all?) of the subject. However, penis envy is not an adult phenomenon; it rears its ugly green head in early childhood.

Last night my friend called from Queens with the latest update on

her life (read child). Recently, while staying at her babysitter's house, Tami followed the babysitter's five and half year old son into the bathroom. She came out saying, "Want a penis." Nothing muffled or indistinct — perfect diction. When she got home and was having dinner with her parents, she said, "Want a penis." My friend's husband almost spat his dinner across the table. "What did you say?," the parents sang in unison. "Want a penis," came the reply. "Why, darling, why do you want a penis?" "Because Andy has one." "Well, sagely counseled my friend, "you have a vagina instead. I have a vagina. Girls have vaginas and boys have penises." That didn't do the trick. Tami said, "Don't want pajima, want a penis." Then my friend said, "Does Andy have a nice playpen like yours?" "No," said Tami thoughtfully. "So, you see," answered my friend. The child, God help her, seemed to see, and that was the end of that.

Next scene: Tami is at her maternal grandparents' home, giving her parents a small respite. Her grandfather (I know this guy and he is the world's most uptight straight man) was reading her a story and someone asked for "peanuts." That was close enough and she turned to her grandfather and said, "Want a penis." It's just a lucky thing that she hadn't made the logical connection and asked him to show her his. He would have fainted. As it was, he accused my friend of improperly bringing up her daughter.

If only I could be a fly on the wall, I could learn, perhaps, exactly what is involved in penis envy. Must a little girl see a little boy's apparatus in order to experience that yearning for the thing she has not, or is penis envy something born into the female psyche, requiring no hard evidence of the existence of the thing she has not? Does any of it matter, or was my friend absolutely right in using the playpen as an analogy, simply something she had that he didn't have?

From a child's point of view, the vagina is an absence of something and the penis is the presence of something. It is impossible for a child at that early age to understand that the vagina is a positive something just as the penis is. The penis presents itself more obviously as a *thing* to have or not have, and therefore inspires in the little girl an ache to acquire that thing. What happens, though, if you have a little girl who is not so acquisitive — a little girl who is content with whatever she has and doesn't feel the lack of anything just because someone else has it?

Fascinating question. I have no answers, but am intrigued with Tami's development. Will her early feeling of loss about the penis turn her into a dyke, or a "castrating woman" or will she, one day, try to couple with a playpen? Tune in twenty years from now and find out . . .

Baxters

Continued from Page 11
number of lesbians and lesbian mothers who came out during the discussion.

I was drained by the end of the show — I didn't like being there at all. Although I didn't hear anything new or surprising, I felt a lot of pain hearing the Morality in Media people trying to define my life. I also felt a lot of admiration for the lesbian mothers there, and for their courage and dignity in talking of their lives.

For all the pain I felt, being there was the opposite of an isolating experience. All over the audience blatant homosexuals, and their sympathizers, were speaking up, rationally, militantly, sensitively, angrily. No one had to feel the responsibility to say everything. I know what it's like to be the only gay person in a situation

— to know that if I don't say something, nobody will. That night at the Channel 5 studio, I was able to rest in my community.

I think it was probably a good thing to go — it was a chance to be open and visible and strong before a television audience. A couple of people had also called Charlotte Wolfe, challenging her decision to invite the New Right and give them a forum for their oppressive ideology. That was a good thing, too. Our right to live as we choose is not and should not be an issue for debate.

This episode of *The Baxters* will be shown Sunday, March 22 at 6:30 p.m., on Channel 5 in the Boston area. It will also be shown in other areas of the country in upcoming weeks. Check local listing for times.

Metro

Continued from Page 12

also allowed to fall in love with someone else besides her husband and even to spend a one-nighter with someone she doesn't even like when she's piqued with Bernard, and we don't condemn her or call her promiscuous or any of the usual labels. Like the rest of the characters she's strictly human (the way she treats Bernard often bewildered me) but Truffaut writes that one of his dreams in making the film was to give

Catherine Deneuve "the role of a responsible woman," and he certainly succeeds.

I had a little trouble with the last few minutes of the film. Steiner, newly returned after his exile has returned to his theatre, the war is over, and the ending is overwhelmingly happy. I could have used a reminder (as there is almost everywhere else in the film) that along with this one success story has been a massive genocide; that Lucas in his triumphant survival, is not typical but unique. This criticism is a relatively small one.

On the whole, although *The Last Metro* does not attain the special depth and transcendence of a film like *The 400 Blows* it is almost equally (though differently) engaging. Perhaps the co-authorship of the screenplay with Suzanne Schiffman and Jean-Claude Grumberg gave Truffaut extra sensitivity to the issues he was dealing with. Certainly the universally exceptional acting (Catherine Deneuve has never been as radiant or as effective) helped to make *The Last Metro* that rare pleasure — a film one can enjoy with both head and heart.



THE GAY GUY'S GUIDE

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GayCommunityNews

Classifieds

GCN SPECIALS

Volunteer typists needed. Set your own hours. Call Amy or Mike at 426-4469 and they'll tell you what is needed at the time. Thank you.

DEAR ADVERTISER

If race is not a crucial issue for you, why put it in your ad? It is not a required formula: GWM, GWF are not necessary; GM, GF would do as well, unless you really want it otherwise.

BACK ISSUES

If anyone out there has extra copies of Volume 8, #1 (Judy Chicago) or #6 (Pink Pentagon), please send them to us. We have almost none, and we need them for numerous wonderful purposes. We would really appreciate it if you could send them to us, honest. Send them to Mike at GCN. Thanks.

HEY, BUDDY, CAN YOU SPARE A JOB? GCN part-time staffer needs second part-time job. Experienced photographic technician with other miscellaneous skills. Prefer gay environment. Contact David, GCN 426-4469. (c)

PEOPLE W/ACCESS TO OFFSET MACHINES

GCN has lost its source of offset printing. If you have access to offset printing on a regular basis (we need things like free renewal notices printed) and want to help us out, please call Mike or Richard at 426-4469. Thanks.

THURSDAY

GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5-ish and layout 6-ish. 22 Bromfield St. (near Park St. and Washington St. subway stops), 2nd floor. 426-4469.

FREE GCN!

If you are organizing or attending a convention, workshop, or meeting and would like to distribute free back issues of GCN, please send name and address to which they should be sent, number of copies desired, date needed by. Please give 5 weeks advance notice. Write to GCN Promotions Dept., 22 Bromfield St., Boston, MA 02108.

FRIDAY

Come to GCN office, 22 Bromfield St. (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4469.

WORK YOUR OWN HOURS

GCN is looking for two Ad Reps to start immediately. Full-time and part-time available. Meet new people, explore new places. 20% commission. Will train. We supply leads! Call Larry at GCN, 426-7042.

PRISONERS

GAYCON Press Newsletter: news and other useful info about gay prisoners is available from U.S. Mission Outreach for \$6 per year (FREE to prisoners). Write to Ron Endersby, Gaycon Press Newsletter, 20 12th St., No. 326, San Francisco, CA 94103.

PRISONER SUPPORT GROUP

If you are gay or straight and you've a lover, loved one, family member who is gay and is presently incarcerated in a Prison here in Mass. or elsewhere, and you would like to talk about it, and receive support from others who are experiencing the same pain, anger, and frustration that we feel when having to deal with the Prison System, then drop us a line telling us about your present situation. Group will form when we have at least ten people who are interested. Write: Prison Support Group, G.C.N., 22 Bromfield St., Boston, MA 02108.

ORGANIZATIONS

BOSTON LESBIAN/GAY CATHOLICS Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

METROPOLITAN COMMUNITY CHURCH OF WORCESTER

Church service at 2 Wellington St., 7pm Sundays. Potluck Supper and Communion every Weds. at 7pm. 753-8380.

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WOMEN! to bring all our demands together into a single political force and to unite women with all the oppressed, we need our own political party. Support groups for men. For info, send SASE to Political Discussion Group, c/o Cambridge Women's Ctr, 46 Pleasant St., Cambridge, MA 02139. (c)

In New Jersey, the Gay Activist Alliance/Morris County meets every Monday at 8:30 p.m. using facilities of Untarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201) 691-0388.

A ROSE AMONG THE THORNS

There is a rose budding among the thorns in Bristol County. The Bristol County Homophile Alliance for Political Action is that rose. Would you like to see the rose bloom? To do so we ask only that you send us one dollar. BCHAPA Box 107, Dartmouth, MA 02174. Thank you. (20)

IDENTITY HOUSE

Lesbian, gay, bi, peer counseling and groups. Rap groups: 2:30-5pm Sat. for women, and Sun. for men. Free walk-in counseling. Sun.-Tues. 6-10pm. Donations accepted. 544 Ave. of Americas, NYC. 212-243-8181.

JOIN INTEGRITY

Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercier Ave., Dorchester, MA 02124. (617) 262-3057. (26)

GAY SWITCHBOARD OF NYC

When you're in New York, give us a call for the latest information on gay and lesbian events, which bars to go to, where to stay, what group to contact, and which businesses to patronize. Call us to rap or just to say hello. (212) 777-1800, from noon till midnight. (20)

NGTF NEEDS YOU

Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearing-house, religious reforms, corporate non-discrimination statements, more! Help support our work—join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

NH LAMBDA

Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Nashua: 889-1416; Dover/Portsmouth: 431-1541. A statewide lesbian organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (c)

New women's media gp committed to lesb. educational outreach thru media sks mems. Need assistance w/marketing, graphic design, fundraising, media work. Letter of interest &/or resume to Women's Educational Media, Inc, 36 Colwell Ave, Brighton, MA 02135. 367-2086. (8)

Are you interested in forming a Gay Communal Retirement Center? Join others in the Ganymeade Society who are forming now Write: Ganymeade Society, C/O Karl Volk, 43 Whittier Blvd, Poughkeepsie, NY 12603.

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

United Methodists for Gay and Lesbian Concerns Resurrects! Write — Affirmation, Box 202 745 Comm Ave, Boston, MA 02215. (50)

SUPPORT LESBIAN MOTHERS

Lesbian Mothers National Defense Fund, 2446 Lorentz Pl., W. Seattle, WA 98109. (206) 282-5798. Membership \$5.

Metropolitan Community Church of Boston, services each Sunday at 7:00 p.m., 131 Cambridge St., Boston (Old West Church). Office 523-7664. All persons are welcome.

D.O.B.

Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

GAY/LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN calendar, call 628-3986 or 524-1617 or write PO Box 11, Camb MA 02138. (36)

PUBLICATIONS

New Gay/Lesbian publisher seeks manuscripts. Fiction preferred but open to alternatives. Less Press, 11 Washington, Eugene, OR 97401. (34)

PLEXUS, SF Bay Area's WOMEN'S paper, since 1974, brings you monthly feminist news, reviews of women's creations & doings, features, community forum & more. Subs are just \$6/year (institutions \$10), sample copy \$1. 545 Athol Ave., Oakland, CA 94606. (ex)

MAENAD MAGAZINE

MAENAD, a women's literary journal; new feminist quarterly of prose and visual arts. Winter issue with Adrienne Rich, Zita Dresner & more. Spring issue March 30 with Robin Morgan, Elsa Gidlow & more. Subscriptions: \$12/yr + \$2 postage, \$3.50/issue + .50 postage. Submissions: controversial & radical feminist writing in: criticism, theory, fiction, reviews. 10-15 typed pp. Artists: B&W photos. SASE, MAENAD, P.O. Box 738, Gloucester, MA 01930. (32, 35, 39, 43)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

THE BOSTON GAY REVIEW

A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

GUARDIAN: Independent radical newsweekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept GCN, 33 W 17th St, NY NY 10011. (ex)

Gay/lesbian literature catalogue, 60 pp annotated, fiction, biography, classics, self-help, etc. 1-50 to: A Different Light, 4014 Santa Monica, Box GC, Hollywood, CA 90029. (34)

Free t-shirtw/ \$35 mail order! Annotated lesbian/feminist catalog for 2 stamps. Womankind Books, Dept GCN, 1899 New York Ave, Huntington, NY 11740. (342)

FOCUS

Focus: a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

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INK, inc. pee o box 1384 boston ma 02104. (47)

Prisoners



"Wickedness is a myth invented by 'good' people to account for the curious attractiveness of others." Oscar Wilde

NOTICE: Dear sisters and brothers, We feel that women in prison are some of the most oppressed people in the world; denied basic respect and rights, our bodies neglected, our voices silenced. We ask our brothers to assist us in combatting the basic sexism of prison that puts many in prison basically for being poor, and uses the tools of sex and race to keep us divided and oppressed.

InnerConnections wants to help break down the walls that separate those of us imprisoned inside from those imprisoned outside. We want to share information and support and build unity within a system that says we cannot unify. We see as a beginning place the need for sisters voices to be heard. So our efforts are directed to printing a newsletter... "Writing for Rights: Voices Behind Prison Walls." The first issue will be out by April. Please let us know if you'd like to receive it and then what you think about it. We want those in prisons to get it free. We'd like your help by contacting families and friends to let them know we need support (especially money for postage. Basically what we'll be dealing with is spreading the word of the conditions inflicted on sisters while incarcerated. We want this to lead to making our "invisible" sisters more visible to those outside and bring about education, organization and awareness of who you are. Let us hear from you! Sisters of InnerConnections, 259 S. 60th St., Philadelphia, PA 19139.

I'm in the women's state prison in Raleigh NC and would like to receive the Gay Community News. I would also like to have my name placed in the penpal ads when you have space available. Please write to: Ms. Teresa Hardin, 1034 Bragg St., Raleigh, NC 27610. (25)

Yes, I would love to have your paper sent to me. Thank you very much, and I would like someone to write too. I'm Irish, 30 years old. I enjoy writing and reading. I worked as a truck driver for ten years. I love freedom. I'm a cancer. I guess that's enough for now. Mary Floyd, 15558, E-B 537, Frontera CA 91720. (25)

★ ★ ★ ★ ★ ★ ★ ★

A Prison Project is now being formed to support GCN in its long-standing effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

★ ★ ★ ★ ★ ★ ★ ★

POSRIIP (People Organized to Stop Rape in Prisons) is a group of men and women, gays and non-gays, prisoners and non-prisoners who are working to stop sexual abuse in prison. POSRIIP puts out a Newsletter and sample copies are available from POSRIIP, Box 4413, Chicago IL 60680.

Anyone wanting to use GCN as a place to receive (and pick up!) mail from prisoners may do so by having prisoners write you et: (Your name), c/o GCN, Box LGPP, 22 Bromfield St., Boston, MA 02108. This mail may be picked up anytime between 10am and 6pm Monday thru Friday.

Gay male doing life. Would like to find some people with shared interests and hobbies: ham radio, home computers, flying, travel, math and foreign languages. Patrick KEARNEY, B-88913, San Quentin CA 94974. (25)

Everyone needs someone. I have no one. My arms and heart are open to all for communication. It's very lonely in here as you can imagine. My hobbies are music and observation. Please write: Lee ATTERBERRY, #137-478, P.O. Box 69, London, OH 43140. (25)

Lonely prisoner seeking correspondence with people of all ages. Hobbies: reading, writing and weightlifting. Thanks. Leon HEAD, #159-621, P.O. Box 69, London, OH 43140. (25)

I am writing in hopes that you can help me with a very important matter. I'll be in here for a year or so and would appreciate someone to write to. James POPE, #91326, Box 97, McAlester, OK 74501. (25)

Here in prison they value a person's contacts with the outside world as a prerequisite to placement in community centers. I am trying to better my life by changing atmosphere and associates. I don't want to return to Ohio and the associations that played a part in my being here. I'm seeking correspondence with someone who might be able to help me through their friendship to; begin again. R.L. WRIGHT, Box 33 #60298-061, Terre Haute IN 47807. (25)

I've been in here for over 5 years and would sure like to correspond with some sincere compassionate people that understand the pitfalls and stumbling blocks one confronts while being held in prison. Can't do it alone. Preston FAYNE, Box 45699 #145639, P.O. Box 45699, Lucasville, OH 45699. (25)

Gay man in prison seeking another to communicate with. Feeling lonely and depressed. Here's to making love! Gary W. POLLEY, Box 87, A-88212, Menard, IL 62259. (24)

I am gay and would like a friend to write. Someone who is understanding with a nice personality. Please write Oliver FLETCHER, #84149, Camp J, 5, 3, R, 8, Angola, LA 70712. (25)

Dear friends, I have been doing time for 12 years with 3 1/2 to go. I really need to correspond with some people out in free society. Curtis BROUSSARD, 068897, Camp J, Cuda 1, L-10, Angola, LA 70712. (25)

Howdy! I'm a prisoner presently and enjoy your paper mucho! Also I write 3 or 4 people every time I get the paper who are listed in the prisoner section and often do not get a reply. Why is this? Anyway, thanks GCN, for being there. Aerial Donnie HUTCHINSON, Box 70, Mason, MI 48854. (25)

NOTE: One of the ways that prisons have of keeping prisoners isolated and especially from forming any kind of unions is to transfer the organizers around to other prisons regularly and to not permit any kind of written communications between them. Divide and conquer.

Looking for some friends. Not into bars or drugs. I like casual sex, soft music, movies, travel, some sports and new ideas. Howater DEMESMA, 79907 Camp J, 5, 3, L, 5, Angola, LA 70712. (25)

I've been in prison now for 1 year for loving boys and wish to correspond with someone who can understand my situation. I'm 43 and a 2nd "offender", but of what "offense" I can't say, as I see nothing wrong with loving people who seek my love. Someone at NAMBLA (North American Man Boy Love Assoc.) said you send out free subs to gay prisoners. I'd like one. Thanks! Louis COLAN TUOMO, C-14680, Box A-E, 5116, San Luis Obispo, CA 93409. (24)

"People generally laugh when I mention that I went from Yale to jail and that I got a vital education from 3 years in jail than from 6 years at Yale... A little reflection should convince most persons that one can learn more about the nature of our society by sharing in a small way the life of its victims than by interacting intellectually with its privileged academicians." Dave Dellinger (who served two prison terms for draft resistance).



Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled events (with info #s): volleyball 266-2147; running 492-1339; swimming 227-5363; tennis 744-5498; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.
Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events (info: 282-9161) volleyball, roller-skating, soccer, swimming, basketball, skiing and running. Men and women welcome.

sunday

Boston, MA — Boston Area Coalition for Cuban Aid and Resettlement (BACCAR) open meeting for potential sponsors of gay and lesbian Cuban refugees and also for other interested persons. Arlington St. Church. Every Sunday at 3pm. Info: 723-2997 (8-12pm).
Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar, music. 10:30pm. (WROR, 98.5FM)
Boston, MA — Oasis, a Coffeehouse with entertainment. Tonight: Open hoot. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No admittance after 8. \$2.
Cambridge, MA — Lesbian and Gay Folk dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.
Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and women. 2:30pm
Cambridge, MA — Merrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (& listeners!) call Mark 236-4888 or Rachel 742-7997.
Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melanie at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.
Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.
Cambridge, MA — Gays at MIT (GAMIT) meets at 5pm. Walker Memorial Bldg. 142 Mem. Dr. 3rd fl. Everyone welcome. Info: 253-5440.
Cambridge, MA — Closet Space, a weekly news, interviews and music program for lesbians and gay men. On WCAS, 740AM. 11am.

coming events

mar 15 sun

Boston, MA — Sharon McNight, San Francisco's Entertainer of the Year, is doing a benefit concert for Boston's Lesbian and Gay Pride '81 at Buddies, 733 Boylston St. (Copley Square). 3-6pm. \$6 donation includes free continental breakfast and Bloody Mary. Come support our pride celebration!

16 mon

Boston, MA — Lesbian and Gay Pride Committee meets every Monday night at 7:30pm at the BAGLY (Boston Alliance of Gay and Lesbian Youth) office, 128A Tremont St. (across from Park St. sta.), 4th floor. Come help plan for our June celebration! Info: 262-4777.

17 tues

Boston, MA — Gaymen's workshop in experimental theater and creativity is beginning for the Spring. We explore through movement, improvisation, and group work/play. Info: Clover 445-3604.

Boston, MA — Career planning development services available without charge at Homophile Community Health Center, 80 Boylston St. Groups forming immediately. Pre-reg. required. Various evenings. Info: 542-5188.

Sudbury, MA — Central Middlesex Social Club meets at 7:30pm. All Invited. Call Joe 443-4775.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Statewide political action group. Info: 228-8049.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

monday

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.
Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 8 PM Info: 825-0181.
Somerville, MA — Women's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 38 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 623-9340.
Amherst, MA — Gay/Lesbian/BI Rep Group. UMass Campus Center. 6:30-9pm. Info: 545-0154.
Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.
Brattleboro, VT — Southern Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.
Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.
Boston, MA — Gay People of B.U. Meeting. Hartman Lounge, basement School of Theology, 745 Comm. Ave. 8-10pm.

tuesday

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.
Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 878-6883.

18 wed

Cambridge, MA — Cambridge Women's Center invites all women to Introductory, an open discussion group meeting every Wednesday at 8pm, 46 Pleasant St. (Central Sq.). This week's topic: Public and private lives. Info: 354-8807.
Boston, MA — Gay People of B.U. meet in Hartman Lounge of the School of Theology from 8-10pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Judith Steins, a Purlim play. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3 admission. Wednesday is women's night.

19 thurs

Boston, MA — GCN NEEDS HELP PROOF-READING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY! SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Boogooloo Productions invites you to a benefit for the Children of Atlanta, at the Oasis Club. Live entertainment, food, disco 'til 4am. Showtime 8:30pm, 79 Broadway (Bay Village). Everyone welcome. Admission \$3.

20 fri

Boston, MA — GCN NEEDS HELP SENDING OUT THE PAPER! NO EXPERIENCE NECESSARY! SEE FRIDAYS ABOVE FOR DETAILS. IT'S FUN!

New Bedford, MA — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 8:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

New York, NY — Gay Liberation Allows Drag (GLAD) meeting. 1835 First Ave. Info: 473-5886 x204. Ask for Eve.

New York, NY — Chelsea Gay Association meets last Wed. of the month. Coffeehouse. Info: 691-7950.

thursday

Boston, MA — GCN proofreading and layout (basically cutting and pasting). No experience necessary. We'll teach you all you need to know! Proofreading begins 5:15pm and layout 6:15pm. 22 Bromfield St. (near Park St and Washington St subway stops), 2nd floor. 426-4489.

Boston, MA — North American Man Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Lesbian Youth United (LYU). Rap group. 7:30-9:30pm. For women 22 and under who are or are considering being lesbians. 128A Tremont St. (4th floor). Call BAGLY (Boston Alliance of Gay and Lesbian Youth) at 338-9472 or the Hotline 426-9371. (6pm-midnight).

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — The Lesbian Academic Union presents "Title IX, the N.C.A.A., and the future of women's college athletics." Longfellow Hall, Radcliffe Quad. All women welcome. 50c donation.

Boston, MA — Glad Fridays: Visiting Gay Writers Series. This week: Will Altken, film critic for *Christopher Street*, reading from *Erect in the Dark*. Glad Day Book Shop, 22 Bromfield St. (near Park St.) 8pm. donations.

Boston, MA — "Making Light," a celebration for the Equinox. Kate Clinton, stand-up comic, performs and reads from her manifesto on feminist humor; plus slide show with music, "Women and Nature" by Trudy Wood. 8:30pm. The Cauldron Experimental Theater, 22 Randolph St. (near Dover Station). All women welcome. \$2.50. Info: 878-8819 or 828-1029.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Ends and Means Committee, political satire. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3 donation. All are welcome.

21 sat

Boston, MA — Dyke Doctors, an informal group for lesbian physicians and medical students, will meet for support and discussion. Info: 354-5910.

Cambridge, MA — AmTikva. Purlim Ball and Masquerade, with Disco music. Prizes for best costume. Non-alcoholic drinks and food. 9pm-1am. MIT Student Union Rm. 407, 84 Mass. Ave. \$1.50 admission.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 6pm. Info: 623-9340.

New York, NY — Biweekly gay male "S/M" support group. 8pm. Info: Brian 243-3332 (6-10pm).

New York, NY — General meeting of the Committee of Lesbian and Gay Male Socialists at NY Marxist School, 151 W 19th St. 7th floor. 7:30pm. Info: 988-3012.

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

friday

Boston, MA — Come to GCN office, 22 Bromfield (near Park St. subway stop), 2nd floor, anytime after 5 for as long or as short as you like (until about 11pm) to help send the paper out to subscribers. (There are LOTS of them and we do need help!) Refreshments and good times. Men and women welcome. 426-4489.

Boston, MA — Gay male cultural production group forming in Boston for local and national entertainers. Any interest or experience, call Dimid at (617) 445-3604. Leave message.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Cambridge, MA — Lesbian and Gay Folk dancing. First Saturday of the month, 3-6pm followed by a potluck dinner. Phillips Brooks House, Harvard Yard. Beginners welcome. (See also Sundays). Info: Beth 666-4278 or Michael 492-1339.

Cambridge, MA — "Common Ground," a free-form lesbian and gay radio program with poetry and music. WMBR, 88.1FM. Public service announcements welcome. 494-8810. 9am.

Waltham, MA — Androgyny Conference/Workshop. \$75. Info: 877-6278.

Boston, MA — New England's first lesbian and gay Psychic Expo. Lectures, workshops, readers, etc. 10am-6pm. New England Life Hall, 225 Clarendon. \$3.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Andrea Loewenstein, Walta Borewskl and Tova with music, satire, poetry, clowning and funfun. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3. All are welcome.

22 sun

Boston, MA — Black and White Men Together/Boston will have a gourmet spring brunch at 1pm. Info: 566-7466.

Cambridge, MA — D.O.B. Open House from 3-6pm at the Old Cambridge Baptist Church, 1151 Mass. Ave. Refreshments and conversation. All women are welcome. Info: 661-3633.

Selem, MA — North Shore Gay and Lesbian Alliance will hold its third brunch at the Lyceum Restaurant, 41 Church St. 11am-2pm. Cash bar. \$8. Advance reservations required. Info: Joe 745-9555.

23 mon

Boston, MA — An evening of poetry with Marge Piercy and Karen Lindsay in benefit for the Women's Community Health Center. Old West Church, 131 Cambridge St. (near Government Center). \$4. Info: 547-2302.

The deadline for Calendar items is Tuesday at noon for the following issue.